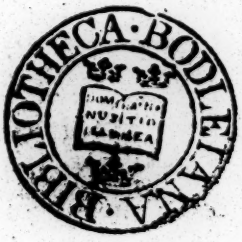
Politeuphuia.

WIT'S COMMON-WEALTH.

Newly Corrected and *amended.*

Sit tibi difficilis formam natura negauit,
Ingenio formæ damna repende tuæ.

LONDON,
Printed by *W. S.* for *J. Smithwicke*, and are to be sold at his Shop in Saint *Dunstanes* Church-yard vnder the Dyall.


BIBLIOTHECA · BODLEIANA

TO HIS VERIE GOOD FRIEND Mr. BODENH[illegible] N. L. wisheth increase of happinesse.

SIR,

WHat you seriously begun long since, and haue alwayes beene very carefull for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with, as one before all, most worthy of the same, both in respect of your earnest trauaile therein, and the great desire you haue cõtinually had for the generall profit. My humble desire is, that you wold take into your kind protection this old and New burden of Wit; new in this forme and title, though otherwise olde, and of great antiquitie, as being methodi-

call collection of the most choyce and select Admonitions & Sentences, compendiously drawne from infinite varietie, Diuine, Historicall, Poeticall, Politicke, Morall and Humane. As for the enuious and ouer-curious, they shall the lesse trouble mee, sith, I know, there is nothing in this World but is subiect to the Erynnis *of all disposed persons, whose malice is as fatall as the Darts of* Cephalus, *or* Paris *Shaft, which neither a seuenfold shield nor* Vulcans *cunning worke-manship, nor* Pallas Ægis *can auoide. Thus humbly crauing pardon for my boldnesse, beseeching God daily to increase the affection you beare to Learning,*

I take my leaue.

Yours most assured

to commande

N. L.

To The Reader.

Courteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-wealth*, I haue once more aduentured to present thee with a eleuenth Edition. *Solent primi fœtus rerum horriduli esse & insuauiores sed amœni magis & grati subsequaces.* Somewhat new I haue inserted, put out many things were I found it necessarie, and especially of Examples: for that I intend, by Gods grace, the next time, to publish the fourth part of *Wits Common-wealth*, contayning onely Examples. The from your gracious acceptance and censure, let this part draw her perpetuall priuiledge, that like *Alcinous* fruites, it may still flourish in the faire Summer of thy gentle fauour, and euerie one of them triumph in despight of Enuies raging Winter.

In Politeuphuian Decastichon.

Mystica qui sophiæ, culta quadrantia vitæ.

Ingenij varios flores rimaris & ardes:
Intemerata legas hujus monumenta laboris
In quo feruentem metris sedabis erexim.
Hoc duce Mercurio, cœlesti numine plus,
Vertice sublimi feries arcana polorum,
Et facile rapidas fauces vitabis Auerni,
Omnia sunt in hoc; Musis aptissima sedes
Virtutis morumque Pharos Cynosura vaganti.
Ingenij, genij, mentis rationis acumen.

A.R.

Let him who in desire Wits Wealth imbraces.
Here stand and gaze, where well behold hee may
A heauenly troupe of matchlesse Nymphs and Graces,
Their siluer armes in sacred Fount display.
Whose parts all fare, and equall to their faces,
Make their nak'd beautie their most rich aray.
Nor thinke I bad him with a vaine supposse,
Inuiting him vnto his resting place.
Whence flowes a Riuer of smooth running Prose,
Whose streames; conceits (like Virgins) interlace.
Amongst greene leaues so growes the Damask Rose,
So Diamonds golden Tablets doe enchase.

T.M.

THe curious eye that euer rashly lookes
And giues no taste nor feeling to the minde,
Robs it owne selfe, and wrongs those laboured Bookes,
Wherein the Soule might greater comfort finde,
But when that sence doth play the busie Bee,
And for the Honie not the Poyson, reeds,
Then for the labour it receiues the fee.
When as the mind on heauenly sweetnesse feeds,
This doe thine eye: and if it finde not heere,
Such precious comforts as may giue content,
And shall confesse the trauaile not too deere.
Nor idle houres that in this World were spent:
Neuer hereafter will I euer looke,
For thing of worth in any mortall Booke.

M. D.

WITS COMMON WEALTH.

Of God.

Definition. *God the beginning of all things, the Idæa and patterne of all good, is that Almightie Omnipotence which wanteth beginning and ending which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand, there are no men so mightie, no beasts so fierce, no Sea so deepe, that can resist his power.

As a Prince will not suffer that another bee called King in his Realme, so likewise God will not permit, that any other in this World should bee honored but he onely.

Without the vnderstanding of the will of God by his Word, our sight is but blindnesse, our vnderstanding ignorance, our wisdome foolishnesse, and our deuotion deuilishnesse.

God will not suffer man to haue the

knowledge of things to come; for if hee had prescience of his prosperitie, hee would bee careleſſe; and vnderſtanding of his aduerſitie, he would be ſenſeleſſe, *Auguſt.*

God, who hath made all mortall things hath authoritie to diſpoſe them, euen with the ſame power wherewith he hath created them.

As much doe wee owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities, whereunto he hath alwayes rayſed vs.

Where Vertue doth raiſe to honour, there God fayles not to eſtabliſh the dignitie.

God is called a Well, both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a moſt bright Sunne, which riſeth vpon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The

The treasures of vices are in vs, the abundance of goodnesse in God. *Ierem.*

The greatnesse of God is more seene in mercie then in punishment.

God vseth vs not as our offences deserue but as his mercie willeth.

God deales in one sort with the sinner, in another manner with the iust; to the sinner he pardoneth his offence, and from the iust he takes away the occasions of his sinne.

Epirus King of Arcadia for breaking vp of *Neptunes* Temple, was stroken blind.

Mardorus, spoyling *Circes* Temple, was strucken mad, with all his souldiers.

Alexanders souldiers seeking to spoyle the Temple of the same Goddesse, were slaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and spoyling it, was strucken with madnesse, and slew himselfe.

Seipi's Souldiers that robbed the Temple at Toloſſa, died all miserably.

As it is impossible with one and the same eye to behold Heauen and Earth,

so

ſo it is as impoſſible with one diſordinate will, to loue God and the World *Auguſt.*

Like as GOD ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou lift thy ſelfe vp vnto him, he flieth from thee; but if thou humbleſt thy ſelfe vnto him, hee commeth downe to thee.

Gods doctrine is the rule of Prudence, his Mercie the worke of Iuſtice, and his Death the Standard of Patience, *Bern.*

The Reſurrection of Chriſt to the Dead is Life, to the Saints Glorie, to Sinners Mercie.

Simonides, the more hee ſtudied to know what God was, the harder ſtill it ſeemed vnto him.

If God helpe, hee is mercifull, if not wee muſt not thinke him vniuſt.

Diuinitie cannot be defined.

The operation of God is three fold; Creation, Formation, Conſummation.

God is Eternitie, and therefore not found, but of ſuch as continually ſeeke him.

God

God, although hee bee Omnipotent could neuer make a Creature equall to himselfe.

The Lord of Hosts, is called God the Father, the Sonne is the Image of the Father. The Father and the Sonne knowne, the goodnesse of them both, which is the Holy Ghost, is made manifest, *August.*

Iupiter *est quod cunq; vides, quacunq; moueris,* Ouidius.

Quæ Deus occulta esse voluit non sunt scrutanda, quæ autem manifesta fecit, non sunt neglegenda, ne & in illis illicite curiosi, & in istis damnabiliter inueniamur ingrati, Ambros.

Of Heauen.

Defi. *Heauen is generally taken for that part of the World which is ouer our heads, a place full of Diuine Residence, and that Land, where the Faithfull after this life expect their portion and inheritance.*

HEauen is the seate of God, and the Earth is his footstoole.

Heauen is the seat of glorie, the habitation of Angels, the resting place of the Faithfull farre beyond thought and glorious beyond report.

Wee deeme it hard to know the things on Earth, and finde the obiects of our eyes

eyes, with toyle, but who can ſearch the ſecrets of the heauens? *Baſil.*

Heauen is neither iuſinite in forme nor figure, but one in nature.

Heauen, as it had his Creation of nothing, ſo it ſhall be diſſolued to nothing.

The diſpoſition and places of the Heauens, are not of power to expreſſe our good or bad fortunes.

As Hell is the place of all horror, ſo Heauen is the Hauen of all reſt.

Heauen is the Habitation of the Elect, the Throne of the Iudge, the Receit of the ſaued, the ſeat of the Lambe, the fulnes, of delight, the Inheritance of the Iuſt, and the reward of the faithfull.

From Heauen our ſoules receiue their ſuſtenance Diuine.

Heauen is the Church of the Elect, the ſoule of the Iuſt, & Field of the faithfull.

Hee is moſt miſerable that is denyed to ſee the Sunne ſhine, and hee is moſt accurſed to whom God denyeth his heauenly fauour, *Gregorie.*

It his hard to liue well, eaſie to dye well; hard to obtaine Heauen, eaſie to keepe from thence.

None

None knoweth better how great is the losse of Heauen, then they that are iudged to liue continually in Hell.

A good life begetteth a good death, and a good Death a glorious inheritance in Heauen.

The way to Heauen is narrower, then the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, æterna fœlicitas.

Estque Dei sedes, nisi terra, & pontus & aer.
Et cœlum, & virtus, superos quid quærimus vltra?

Of Angels.

Defi. *Angels are of an intellectuall and incorporall substance, alway mooueable and free, the diuine Messengers of the will of God, seruing him by grace and not by kind, and are partners of immortalitie.*

ANgels, at all times, and in all places, behold the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectors of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free and subtill, of the essence of God himselfe,

Angels haue their habitation in heauen, their eyes fixed on the Maiestie of God, there tongues formed to his prayses, and themselues onely in him.

Euery ones Angell that hath guided him in this life, shall at the latter Day bring forth him hee hath gouerned, *Origen.*

Angels intend two things, the first is the Glorie and seruice of God, the second is the health, and saluation of his Children.

Angels are the Comforters, Instructers, and Reformers of men.

Angels are Tutors of the Saints, Heralds of Heauen, and Gardians of our Bodies and Soules.

The Angels exceed not in desire, desire not because the want not, in beholding their Creator, *Amb.*

The Angels haue charge to conduct men, Wisdome to instruct men, and Grace to preserue men.

Angels were the first Creaturs that euer God made.

Angels whensoeuer they are sent, doe alwayes behold the face of God.

There

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphines.

The diuine nature of Angels suffereth neither change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell, and their tongues beare the embassage of the most high God.

Angeli, sic foris exeunt, vt internis contemplationis gaudiis non priuentur, Gr g.

Apostatæ angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Def. *Vertue is a disposition and power of the reasonable part of the Soule, which bringeth into order and decencie the vnreasonable part, by causing it to propound a conuenient end to her owne affections and passions, whereby the Soule abideth in a comely and decent habit, executing that which ought to bee done according to reason: briefly, it is a proportion and rightnesse of life, in all points agreeable to reason.*

HE that desireth to be called vertuous, it is first requisite, that hee be good

good: therefore in the account of reputation, it is more worthie to bee called vertuous, then noble or reuerend, for that the one title descends together with dignitie, and the other is the reward of the worke which we vse. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truely deserued.

Vertue maketh a stranger grow naturall in a strange Countrey, and Vice maketh the naturall strange in his owne Countrey.

Vertue is health, Vice is sickneſſe, *Petra.*

Vertue is a stranger vpon Earth, but a Citizen in Heauen.

Take away discretion, and Vertue will become vice.

Vertue is the beautie of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgiue, is no leſſe vertue in Princes, when they bee offended, then Reuenge a vice in the common sort, when they be wronged.

Vertue

Vertue goes not by birth, nor discretion by yeeres, for there are old fooles and young counsellers, *Geuara.*

Vertue is the Queene of Labourers, Opinion the Mistresse of Fooles, Vanitie the pride of Nature, and Contention the ouerthrow of Families.

Vertue maketh men on the Earth famous, in their Graues glorious, and in the Heauens immortall, *Chilo.*

Vertue is not obtained, in seeking strange Countries, but amending of old Errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth vertue to the letter Y, which is small at the foot, and broad at the head; meaning that to attaine Vertue, is verie painefull, but the possession thereof passing pleasant.

A good man, though in apparance he seeme needie, yet by vertue he is rich.

Vertue is as a thing that prepareth vs to immortalitie, and makes vs equall in the Heauens, *Socrates.*

The

This first step to Vertue, is to loue Vertue in another man.

Vertue while it suffereth, ouercommeth.

Vertue cannot perfectly bee discerned, without her contraries; nor absolutely perfect, without aduersitie.

He that remembreth his Vertue, hath no Vertue to remember, seeing he wanteth Humilitie, which is the Mother Vertue of all Vertues.

Vertue is better and more certaine then any Art.

The actions of Vertue doe so much affect the beholder, that hee presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more fauour then a man of much wealth.

It is no lesse Vertue, to keepe things after they be gotten, then to get them, *Ouid.*

Vertue in generall, is a Castle impregnable; a Riuer, that needeth no rowing; a Sea, that moueth not; a Treasure endlesse; an Armie, inuinci-

ble

ble; a Burthen ſupportable; and euerturning Spye; a Signe deceitleſſe; a plaine Way faileleſſe; a true Guide, without guile; a Balme, that inſtantly cureth an eternall Honour, that neuer dieth, *Mar. Aurel.*

Laudo factam de neceſſitate virtutem, ſed plus laudo illam, quam elegit libertas, non inducit neceſſitas.

——virtus medio iacet obruta cæno,
Nequitiæ claſſes candida vela ſtrunt.

Of Peace.

Deſi *Peace is the quiet and tranquilitie of Kingdomes, burying all Seditions, Tumults, Vprores, and Factions, and planting Eaſe, Quietneſſe, and Securitie, with all other flouriſhing Ornaments of Happineſſ.*

DEare and vnprofitable is the Peace that is bought with guiltleſſe Bloud.

They iuſtly deſerue the Sword of Warre, which wilfully refuſe the Condition of Peace.

Peace flouriſheth, where Reaſon ruleth, and Ioy raigneth, where Modeſtie directeth.

Peace is the end of Warre, Honour the

the ioy of Peace, & good gouernment: he ground of them both.

Peace is of most men desired.

Concord in a Citie, is like harmonie in Musicke.

Concord of many maketh one.

As the liuing members of the bodie, vnited together, maintaine life; and diuided, hasten death; so Citizens in a Common-weale, by their concord, maintaine the state, but by their hatred destroy it.

True peace, is to haue peace with Vertue, and warre with Vice.

Peace asketh no lesse wisdome to conserue it, then valiantnesse to obtaine it.

The colour of Peace maketh the warre more secure; for who suspect least, are soonest preuented, *Olaus Mag.*

Archidamia the Spartan Lady, seeing her Country suppresst by the couetousnesse of the Magistrates, and *Pyrrhus* triumphing in their miseries, entred the Senate-house with a naked Sword in her hand, and in the name of all

all the Ladies, chid the heartleſſe Lords, for ſuffering themſelues to liue, there Country being ourthrowne, and they like to loſe their libertie.

Pyrrhus entring Sicily, poſſeſſed with hope of ſome peace, afterward ſurpriſed the Country, and inthralled the inhabitants thereof by tyrannie.

Peace from the mouth of a Tyrant, is oftener promiſed then performed, *Plato.*

The countenance declareth mans inclination to peace; and the auſteritie of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wiſdome, to bee at peace with men, at warre with vices.

To rule an eſtate, is a heauie burthen; but to vndergoe peace, in as eaſie carriage.

Concord maketh ſmall things mightily to encreaſe, but diſcord maketh great things ſodainly to decay.

To flie from peace, which we ſhould earneſtly purſue, is to follow diſcord, and our owne deſtruction,

That

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forceable violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutem experimenta non prosunt.

Pax optima rerum.

Quas homini non esse datum est: pax una triumphis Innumeris melior: pax custodire salutem, Et cives æquare potens. Sil. Ital.

Of Truth.

Defi. *Truth is that certaine and vnfallible vertue which bringeth forth all Goodnesse, reuealeth the Creation of the World, the Vow of our redemptor, the eternall Crowne of Blisse wee hope for, and the Punishments alotted for our misdoings, it is a Vertue, through which we are inclined to speake no otherwise with our Tongue, then we thinke with our Heart.*

TRuth stands not vpon the tongues of Men, nor Honour vpon the frownes of Authoritie.

There is nothing so secretly hidden, but Time and Truth will reueale it.

Truth may bee oft blamed, but neuer shamed: and Vertue suppressed by slander, will at last appeare without blemish.

The dissoluing of a doubt, is the finding of the truth.

Truth

Truth is the Law of Arts.

Truth hath two Companions, Wisdome and Constancie.

Truth is the Messenger of God, which euery man ought to reuerence, for the loue of her Master.

Truth onely among all things is priuiledged, in such wise, that when the Time seemeth to haue broken her wings then as immortall shee taketh her force, *Aug.*

The purest Emerald shineth brightest, when it hath no foyle; and Truth delightest most, when it is apparelled worst.

The end of Grammar, is to speake aptly and aggreably; and the end of Speech, Societie: of Rhetoricke, to carrie all mens mindes to one opinion: of Logick, to finde a Truth amidst many falsehoods; all other Arts doe likewise tend to Truth.

Foure very good Mothers, haue foure very bad Daughters: Truth hath Hatred; Prosperitie hath Pride; Securitie hath Perill; and Familiaritie hath Contempt.

Pharamond the first King of Fran was named *Warmond*, which signifie Truth.

Truth feareth nothing more, then bee hid; shee careth for no shadow, b is content with her owne light.

Truth is a vertue that scaleth th Heauens, illuminateth the Earth, mai taineth Iustice, gouerneth Commo weales, kills Hate, nourisheth Loue, an discouereth Secrets.

Truth is a sure pledge not impaire a Shield neuer peirced, a Flower th neuer dyeth, a State that feareth no fo tune, and a Port that yeelds no dange *Cicero.*

Truth is health that is neuer sicke, life that hath neuer end, a salue that hea leth all sores, a Sunne that neuer setteth a Moone that is neuer eclipsed, an Hear that is neuer withered, a Gate that i lockt, and a Voyage that neuer breed wearinesse.

Truth is such a vertue, that without it our strength is weakenesse, our iustice ty rannous, our humilitie trayterous, ou patience dissembled, our chastit

vain

vaine, our libertie captiue, and our pietie superfluous.

Truth is the Centre wherein all things repose, the Card whereby wee saile, the Wisdome whereby wee are cured, the Rocke whereon wee rest, the Lampe that guideth vs, and the Shield which defendeth vs.

Truth is the ground of Science, the Scale to Charitie, the Type of Eternitie, and fountaine of Grace.

By Truth the innocent smileth before the Iudge, and the Traitor is discouered before he is suspected.

Truth is a good cause, and needs no helpe of Oratorie, and the least speech deserues the best credit.

Qui veritatem occultat, & qui mendacium prodit, vterque reus est: ille quia prodesse non vult: iste, quia nocere desiderat. August.

Non benè mactato cœlestia numina gaudent:
——Sed quæ præstanda est, & sine teste fides.

Of Conscience.

Defi. *Conscience generally is the certaine and assured testimonie which our soules carrie about with them, bearing witnesse of what wee speake, thinke, wish, or doe: it is to the wicked, an Accuser, a Iudge, a Hang man, and a Rope: to the godly*

a comfort, a reward, & Aide against all Adu-
sities.

A Guiltie Conscience is a worme that
biteth, and neuer ceaseth.

The conscience once stained with
nocent bloud, is alwayes tied to guil
remorse.

Conscience is a Worme that frette
like the *Seris* Wooll, secretly and dee
ly; easily gotten, and hardly wor
out.

Where the conscience is drowned wi
worldly Pompe and Riches, there Wi
dome is turned to Foolishnesse.

Conscience is the chamber of Iustic
Orig.

He that frameth himselfe outwardly
doe that which his Conscience reproue
inwardly, wilfully resisteth the Law
God.

The conscience is wasted, where ship
wracke is made of Faith.

A good Conscience is the onely liber
tie.

The conscience is a Booke wherein ou
daily sinnes, are written,

A good Conscience is a Continual
quietnesse.

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Although the Conſciences of many ſeeme to be ſeared with an hot yron, as if it weare voyd from all feeling of ſinne, yet at the poynt of death it is awakened, yea and it driueth the miſerable Soule to deſperation.

Wee ſhall carrie nothing with vs out of this life, but either a good or a bad Conſcience.

Diſcerne diſcreetly, and practice reuerently thoſe things that are good, that thine owne Conſcience may bee cleere, and others by thy doings not offended. *Greg.*

A cleere conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty then hee, whoſe Conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, *is* to finde a foule cracke in a falſe Conſcience.

Conſcience beareth little or no ſway, where Coyne brings in his plea.

The Conſcience loaden with the burthen of Sinne, is his owne Iudge, and his owne Accuſer.

Whereas any offence is committe
through ignorance, or any other vi
lent motion; the causes that encrea
the same, being cut off, penitence and r
morse of conscience presently followeth

The Philosophers account those m
incurable whose consciences are n
touched with repentance for those sinn
which they haue commited.

There is noe greater damnation th
the Doome of a mans owne Consc
ence.

The violence of Conscience commet
from God, who maketh it so great th
man cannot abide it, but is forc't to co
demne himselfe.

A wicked Conscience pursueth hi
master at his heeles, and knoweth hov
to take vengeance in due time.

Nulla pœna grauior pœna conscientiæ: vis autu nunquam esse tristis? bene viue. Isido.

Heu quantum pœnæ mens conscia donat.
——*Sua quemque premit terroris imago.*

Of Prayer.

Defi. *Prayer (as some Diuines affirme) is to talk with God, era ing by intercession and humbl petition, either those things necessary for th*

maintenance of this life, or forgiuenesse of those things, which through frailetie, wee daily commit.

THe iust mans prayer appeaseth the wrath of God.

Prayer must be freely giuen, and neuer sold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to bee attempted with force and violence of heart, but with simplicitie, and meekenesse of spirit, *August.*

Happie is that man, whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continuall prayer.

Prayer is the wing wherewith the Soule flyeth to Heauen; and Meditation the Eye, wherewith wee see God. *Amb.*

Prayer kindleth, inflameth, and lifteth vp the heart vnto God, and the incense of meditation is pleasing in his eyes.

The prayer of the poore afflicted pierceth the clouds.

Prayer is a vertue that prevaileth against temptation, and against all cruell assaults of infernall Spirits, against the delights of this lingring life, & against the motions of the flesh, *Bern.*

Prayer engendreth confidence in the Soule, confidence engendreth peace and tranquilitie of Conscience.

Faith ioyned with prayer, maketh it more forcible, but humilitie coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly disposed people doe daily pray vnto God for the cleansing of the impuritie of the heart, and doe watch it with all diligence that they can, and labour to restraine, that the corruption thereof burst not out, either to the hurt of themselves, or others.

The Romanes vpon certaine high dayes, prayed for increase of wealth to the people of Rome: which, *Scipio* being Censor, changed, saying, That it was sufficient, and that they ought only to pray vnto God to preserue it, such as it was.

Thy prayer is thy ſpeech to God: when thou readeſt, God ſpeaketh to thee; and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

He that knoweth how to pray well, knoweth how to liue well.

Where the mercy of the giuer is not doubted, the negligence of him that prayeth, is to be reprehended.

Prayer muſt be accompanied with the exerciſe of mortification.

No prayer can tie the will of God vnto vs, except firſt of all wee renounce and conquer our owne wills.

Pray in thy heart vnto God, at the beginning of all thy works, that thou mayſt bring them to a good concluſion, *Socra.*

Pray not to God to giue thee ſufficient, for that hee will giue to euery man vn-a ked: but pray that thou mayſt bee contented and ſatisfied with that which he giueth thee.

Heauen ſhall ceaſe to bee, when it ſhall ceaſe to runne, and men ceaſe to

prosper when they cease to pray.

The wrath and loue of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the vnquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit, Bernard.

Flectitur iratus voce rogante Deus.

Of Blessednesse.

Defi. *Blessednesse or beatitude, is the grace of God and his benefits, bountifully bestowed on them that serue him and keepe his commandements.*

TRue blessednesse from mortall eyes is hid, and left as obiect to the purer spirits.

That man cannot be truely blessed, in whom vertue hath no place.

A man that is wise, although he fall into extreame pouertie, yet is he very rich & greatly blessed.

Blessednesse is an outward quietnesse, *Arist.*

Blessednesse farre off, beginneth from humilitie.

A blessed man cannot erre.

There is noe truer happinesse in this life, then that which beginneth euerlasting

sting happinesse; and no truer miserie, then that which leadeth to euerlasting miserie.

The first felicitie that godly men haue after this life, is the rest of their soules in Christ; the second shall bee the immortality and glory of their bodies.

This is perfection and happinesse, euen for euery thing to attaine the end for which it was created, and therein to rest and be blessed.

Hatefull and hapleſſe is that happinesse, that traineth men from truth to insolence.

Since in euery thing the excesse is hurtfull, the abundance of felicitie is most dangerous.

It is not true blessednesse, which hath an end.

If thou knoweſt all that ought to bee knowne, thou art truely blessed.

They are to be accounted blessed, to whom fortune hath equally weighed the good with the euill.

All things truely belonging to blessednesse, doe chiefly consist in the noble vertues of wisdome.

True

True blessednesse consisteth in a good life and happie death, *Solon.*

Not the rich, but the wise avoid miserie, & become happy and blessed.

They that thinke riches the cause of happinesse, deceiue themselues no lesse then if they supposed, that cunning playing vpon the Lute or harpe, came from the instrument and not from Art.

Those men be truely blessed, whom no feare troubleth; no pensiuenesse consumeth, no carnall concupisence tormenteth, no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

True felicitie consisteth in the good estate of the soule.

Fœlix anima quæ spreto turbine sæculi, pertransiens corporis claustra illius summi, & incomprehensibilis lucis potest aliquo illustrari radio fœlix cui vista voluptas.

Terga dedit, longi quem non fregere dolores.

Of Loue.

Defi. Loue is the most excellent effect of the soule whereby mans heart hath noe fancie to esteeme, value, or ponder any thing in this world, but the care and studie to knowe God; neither is it idle, but worketh to serue him whom hee loueth; and this loue is heauenly. There is also a loue naturall,

and

and that is a poyſon which ſpreadeth through euery veine, it is an herb, that being ſowne in the entrailes, mortifieth all the members, a peſtilence, that through melancholy killeth the heart, and the end of all vertues.

LOue is the Maſter of boldneſſe and confidence, *Niphus, de pulch.*

Loue is an vnreaſonable exceſſe of deſire, which commeth ſwiftly, aud departeth ſlowly.

Whoſoeuer loueth, is deceiued, & blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more abundant therein then in prayſe.

A friend loueth alwayes, a louer but for a time.

The loue of beautie, is the forgetting of reaſon, *Socra.*

Loue begun in perill, ſauoureth of greateſt delight when it is poſſeſſed.

Loue inchanteth the hearts of men with vnfit fancies, and layeth beauty as a ſnare to intrap vertue.

Loue is a fading pleaſure mixed with bitter paſſions, and a miſerie tempered with a few momentarie delights.

All

All bonds are little enough to hold loue.

Loue is a vertue, if it be measured by dutifull choyce, and not maimed with wilfull chance.

Lawlesse loue neuer endeth without losse; nor the nuptiall bed defiled, escapes without reuenge.

Fancie is a worme that biteth soreſt the flouriſhing bloſſomes of youth.

Loue is not to be suppreſt by wiſedome, becauſe not to bee comprehended with reaſon.

Hot loue is ſoone cold, and faith plighted with an adulterers vow, is tied without conſcience, and broken without care.

Loue as it is variable, ſo it is mighty in forcing effects without denial.

Cupid is not to be reſiſted with courage, but entertained with courteſie.

Loue vanquiſheth Tyrants, conquereth the malice of the enuious, & reconcileth mortall foes vnto perfect friendſhip.

Loue is a heate full of coldneſſe, a ſweet full of bitterneſſe, a paine full of pleaſantneſſe, making thoughts haue eyes,

eyes, and hearts, eares; bred by desire, nurſed by delight, weaned by iealouſie, kild by diſſembling, and buried by ingratitude.

That which with the heart is loued, with the heart is lamented.

Loue is a worme, which commonly liues in the eye, and dies in the heart.

To bee free from loue, is ſtrange; but to thinke ſcorne to be beloued, is monſtrous.

Loue & royaltie can ſuffer no equals.

Loue being honeſt, may reape diſdaine, but not diſgrace.

He that feeds vpon fancie, may be troubled in the digeſtion.

Loue without his fruit, is like a picture without a face.

Loue neuer tooke thought, but neere her liues end; and hope of heauen had neuer feare of hell.

Things immortall are not ſubiect to affliction, *Hermes.*

Affection bred by inchantment, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and fauour.

Loue

Loue gotten by witch-craft, is as vnpleasant, as fish taken with medicines is vnwholsome.

Loue is a Camelion, which draweth nothing into the mouth but ayre, and nourisheth nothing in the body but the tongue.

Loue breaketh the braine, but neuer bruiseth the brow; consumeth the heart, but neuer toucheth the Skin; and maketh a deepe Skarre to be seene before any wound be felt.

A man hath choice to begin loue, but not to end it.

It is meet for Louers to preferre manners before mony, and honesty before beauty.

Lawlesse loue without reason, is the very load-stone to ruth and ruine.

Loue is not satisfied with gold, but onely payed with loue againe, *Pythag.*

Loue couereth a multitude of sinfull offences, and loyalty recouereth a world of infirmities.

Loue knots are tyed with eyes, and cannot bee united with hands, made fast with thoughts, not to bee vnloo-

sed

fed with fingers.

To haue a faire Mistresse in loue, and want gold to maintaine her; to haue thousands of people to fight, and no pennie to pay them, maketh your Mistresse wild, and your Souldiers tame.

True loue is neuer idle, but worketh to serue him whom he loueth, *August.*

As Iuie in euerie place findeth somewhat to cleaue vnto, so loue is seldome without a subiect.

Loue is three-fold; the first only embraceth vertue; the second is infamous, which preferreth bodily pleasure; the third is of the bodie and soule: nothing more noble then the first, then the second nothing more vile, the third is equall to both, *Plato.*

Loue is a cruell impression of that wonderfull passion, which to be defined is impossible, because no words reach to the strong nature of it, and onely they know it, which inwardly doe feele it, *Aurelius.*

Hee that maketh not his Mistresse a Gold-finch, may perhaps in time find her Wag-taile.

The

The assaults of loue must bee beaten backe at the first sight, least they vndermine at the second, *Pythag.*

He that looketh to haue cleare water must dig deepe; he that longeth for sweet musicke, must straine Art to the highest; & he that seeketh to winne his loue, must stretch his labour and hazard his life.

It falleth out in loue as it doth with Vines; for the young Vines bring the most wines, but the old is best.

Birds are trained with sweete cals, but they are caught with broad Nets; louers are inlured with faire lookes, & intangled with disdainfull eyes.

Of loue mixed with mockerie, followeth the truth of infamie.

He that hath sore eyes, must not behold the Candle; nor hee that would leaue his loue, fall to the remembrance of his Lady; for the one causeth his eyes to smart, and the other procureth the heart to bleed.

Like as the fire wasteth the Wood, so scornefulnesse consumeth loue. *Hermes.*

Loue can neuer be fully fixed, when in him that is beloued, there wanteth merit.

It

It is conuenient in loue to bee diſcreet, and in hatred prouident and aduiſed.

Loue is a franticke frenzie, that ſo infects the minds of men, that vnder the taſt of Nectar, they are poyſoned with the water of Stix.

Loue brings on lewd lookes to command by power, and to bee obeyed by force.

Loue and fortune fauors them that are reſolute.

Louers ofttimes proceed in their ſuit as Crabs, whoſe paces are alwayes backward.

As affection in a louer is reſtleſſe, ſo if it be perfect, it is endleſſe.

Loue is a ſweet tyrannie, becauſe the louer endureth his torment willingly. *Niphus.*

The mind of a Louer is not where he liueth, but where he loueth.

Loue fixed on vertue, increaſeth euer by continuance.

The paſſionate Louer if he ſaile, loue is his Pilot; if he walke, loue is his companion; if he ſleepe, loue is his pillow.

Loue is onely remedied by loue, and fanſie

fancie muſt be cured by affection, *Pyth.*

Sopholes being demaunded what harme hee would wiſh to his enemie; anſwered that he might loue where he was not fancied.

Loue is moſt fortunate, where courage is moſt reſolute.

Affections are harder to ſuppreſſe, then enemies to ſubdue.

Louers oathes are like fetters made of glaſſe that gliſter faire, but couple no conſtraint.

Loue maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing him to apply himſelfe to all laudable exerciſes, that thereby he may obtaine his louers fauour, coueting to bee skilfull in good letters, that by his learning hee may allure her, to excell in muſicke, that by his melodie hee may entice her, to frame his ſpeech in a perfect phraſe, that by his learning and eloquence he may perſwade her, and what nature wanteth, hee ſeeketh to amend by art; and the onely cauſe of this vertuous diſpoſition, is loue.

Loue, be it neuer ſo faithfull, is but a

Chaos

Chaos of care, and fancie, though neuer so fortunate, is but a masse of miserie, *Chilo.*

Loue is to be driuen out by reason, not to be thrust out by force.

Amidst the naturall passions of man, loue is the fountaine of all other.

The louer knoweth what he doth desire, but he knoweth not what he should desire.

Loue may wither by little and litle, but the root will not be remoued on a suddaine.

It is a profit for young men, and a fault for old men to be in loue.

The best Physicion to cure loue, is she that gaue the wound.

The first step to wisdome, is not to loue; the second, so to loue that it be not perceiued, *Plato.*

Secret loue burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loued and hated; hee cannot hate man who loueth God, nor can hee loue God, who hateth man, *Bernard.*

He

Hee that gathereth Roſes, muſt bee content to pricke his fingers, and he that will win a Womans good will, muſt be content with ſharpe words.

There are ſixe properties in loue. Selfe-loue is the ground of miſchiefe: Laſciuious loue, the root of remorſe: Wanton loue, the cowards warfare: Pure loue neuer ſaw the face of feare: Pure loues eyes peirce the darkeſt corners: Pure loue attempteth the greateſt dangers.

Libertas quoniam nulli iam reſtat amanti,
Nullus liber erit, ſi quis amare velit.

——Heu quantum mentes dominatur in æquas
Iuſta Venus!

Of Iealouſie.

Defi. Iealouſie is a diſeaſe of the mind, proceeding from a feare, which a man hath, that that thing is communicated to another, which he would not haue common, but priuate to himſelfe: it is alſo bred of that loue, which will not ſuffer a partner in the thing beloued.

HE that is pained with the reſtleſſe torment of Iealouſie, doubteth and miſtruſteth himſelfe, being alwayes frozen with feare, and fired with ſuſpition *Her.*

Iealouſie is ſuch an heauie and grie-

uous

uous enemie to the whole eſtate of matrimonie, and ſoweth betweene the married couple ſuch deadly ſeeds of ſecret hatred and contention, as loue being once raced out with ſackleſſe diſtruſt thereof, through enuie enſueth bloudie reuenge.

A iealous man is ſuſpicious, euermore iudging the worſt: for if his Wife bee merry, he thinketh her immodeſt; if ſober, ſullen; if pleaſant, inconſtant; if ſhee laugh, it is lewdly; if ſhee looke, it is lightly; yea hee is ſtill caſting beyond the Moone, and watcheth as the craftie Cat ouer the ſilly Mouſe.

Loue, as it is diuine with loyaltie, ſo it is hell with iealouſie.

Iealouſie proceedeth from too much loue.

The heart being once infected with iealouſie, the ſleepes are broken, and dreames prooue vnquiet, the whole night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation, and miſerie.

The iealous man, liuing dies, & dying prolongs out this life and paſsion worſe

then

then death, none looketh on his lou
but ſuſpition ſayes, This is hee that co
ucts to be corriuall in my fauours; non
knocketh at the doore, but ſtarting vp
he thinketh them to bee the meſſenger
of fancie; none talkes, but they whiſpe
of affection: if ſhe frowne, ſhe hates hi
and loues others; if ſhee ſmile, it is be
cauſe ſhe hath had ſucceſſe in her loue
looke ſhee frowardly on any man ſhe
diſſembles; if ſhee fauor him with
gracious eye, then as a man poſſeſſe
with frenzie, he crieth out that neithe
fire in the ſtraw, nor loue in a woman
looks, can bee concealed; thus doth h
line reſtleſſe, and maketh loue that o
is ſweet, to bee in taſt more bitter tha
gall.

Iealouſie is a hell to the minde, and
horrour to the conſcience, ſuppreſſin
reaſon, and inciting rage.

As there is no content to the ſweetn
in loue, ſo there is no deſpaire to th
preiudice of iealouſie.

As a ſhip in a tempeſt, ſo is the min
toſt by iealouſie, the one ſtill expecte
his wrack, the other ſeeketh his own
ruine.

Iealouſ

Iealousie maketh the coward stout, the bashful audacious, the babler silent,

Hee that is iealous, is like him that is sicke of an ague, and powreth in drinke to augment the chilnesse of his sickenesse; *Hip.*

There can be no greater tyranny then iealousie, whereby a man continually murthereth himselfe liuing.

Iealousie begetteth reuenge, reuenge nourisheth iealousie.

Loue is married to iealousie.

Suspition is the Mother of iealousie, *Dyonisius.*

Three things breed iealousie; a mightie state, a rich treasure, and a faire wife.

Iealousie is a hel-borne Fiend, that pestereth the minde with incessant passion.

Iealousie, in seeking Death, contemneth it: in finding it, repineth thereat: not for enduring it, but because it sufferreth him not to out-liue reuenge.

As the Crow thinkes her owne birds fairest, so the iealous man thinketh his owne choice excellenest.

O little brooks proceed great Riuers and from small sparkles of iealousie,

ariſe great flames of diſtemperature.

To trouble a iealous man with counſell, is to augment his paine with ſuſpition.

Matrimonium ita domum tranquille exigi potest, ſi vxor cœca, maritus autem ſurdus ſiat, Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua moleſtia caritururus eſt, ſi ſurdus ſit.

Of Hate.

Deſi. *Hate, or enuy, is a griefe ariſing of another mans proſperity, and malignity is moſt commonly ioyned with it, whether it be the fountaine of it, as ſome ſay, or one part thereof as others will haue it. This malignity or common hate, is a delight & pleaſure taken in another mans harme, although wee receiue no profit thereby; and it ſeemeth to be accidentall, that is, procured by hatred or ill will ariſing of ſome euill affection which one man beareth to another.*

THe greateſt floud hath the ſoonest ebbe, the ſoreſt tempeſt the ſuddainest calme, the hotteſt loue the coldeſt end, and from the deepeſt deſire, oftentimes enſueth the deadlieſt hate.

Hate thirſteth to ſalue his hurts by reuenge.

Enuy is a ſecret enemy to honour.

There is nothing, that more ſpiteth a man, then to receiue an iniury before his enemie.

Hatred

Hatred is the spirit of darknesse.

Hatred is blind as wel as loue, *Plutar.*

Enuy is imagined of the Poets to dwell in a darke Caue, beeing pale and leane, looking asquint, abounding with gall, her teeth black, neuer reioycing but in others harme, still vnquiet and carefull, & continually tormenting her selfe.

Enuy in this point may bee discerned from hatred, the one is secret, the other is open.

The enuious man is fed with daintie meate, for he doth continually gnaw vpon his owne heart.

Hate hath sundry affections, as contempt, anger, debate, and scornfulnesse.

Enuy shooteth at others, and woundeth her selfe.

Sicilian Tyrants did neuer find.
Then enuy greater torment of the mind

A wise man hath rather be enuied for prouident sparing, then pitied for his prodigall spending.

Bauens are knowne by their bands, Lions by their clawes, Cockes by their combes, & enuious men by their maners.

Enuy neuer casteth her eye low, nor

ambition neuer points but alwayes vp
ward.

Reuenge barketh onely at the Stars,
ſpight ſpurnes at that ſhe cannot read

Enuy braggeth, but draweth no blou
and the malicious haue more minde
quip, then might to cut.

Enuy is like lightning, that will
peare in the darkeſt fog.

Very few dare ſerue or follow ſuch
the Prince doth hate.

Much ſtrangenes breedeth hatred, a
too much familiarity breedeth contem

The grudge, hatred, & malice of the
that bee euill, iuſtifyeth the iuſtice a
ſentence of them that be good.

It is better to bee fellow with ma
in loue, then to bee a King with hatr
and enuie.

Enuie is blinde, and can doe nothi
but diſpraiſe vertue. *Solon.*

Enuie is ſo enuious, that to them th
of her are moſt denyed, and ſet farth
off, ſhee giueth moſt cruell ſtrokes, wi
her feet.

As ruſt conſumeth Iron, ſo doth en
the hearts of the enuious, *Anaxag.*

A

An enuious man wax th leane with the fatneſſe of his neighbour.

It is a leab of the world to be enuious at vertue.

Enuy is the companion of mightines

I doe not allow of enuie, but of good, ſaith *Euripides*, I would bee enuied.

Enuy is the daughter of Pride; the authour of murther, and reuenge, the beginner of ſecret ſedition, and the perpetuall tormenter of vertue.

Enuy is the filthy ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth: a venome, a poiſon, or quickſiluer, which conſumeth the fleſh, and dryeth vp the marrow of the bones. *Socrates.*

Take away Enuy, and that which I haue is thine: let there be no enuy, and that which thou haſt is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

O vices, enuy is the moſt ancient, pride the greateſt and gluttony the foulеſt.

The iniured man doth many times forget, but the enuious man doth neuer ſpare to perſecute.

Enuy is a ſickneſſe growing from other mens happineſſe, *Marc. Aurel.*

If any man bee good, hee is enuied, i euill, himſelfe is enuious.

The enuious bury men quick, and raiſ vp men being dead.

Hidden hatred is more dangerous, the open enmitie.

It is an euill thing to hurt, becauſ thou hateſt, but it is more wicked, be cauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt par of his owne poyſon, *Socrates.*

That hatred is cómonly moſt deadly, which hath once beene buried, and afterward through iniury is reuiued againe.

The iniury of a friend is more grieuous then the malicious hatred of an enemie.

Enuy is alwayes ready to ſpeake wha commeth next to minde, and not tha which ſhe ought to ſpeake.

Like as griefe is a diſeaſe of the body ſo is malice a ſickneſſe of the ſoule.

Enuy is nothing elſe but griefe of th minde at other mens proſperitie, *Amb.*

Debate, deceit, contention, and enuy, are the fruits of euill thoughts.

Enuy

Enuy doth alwayes waite at vertues elbow.

Glorie in the end erecteth that, which enuy in the biginning seemed to depresse.

Pascitur in viuis liuor, post fata quie scit.

Nulla ingenia tam prona ad inuidiam sunt, quàm eorum, qui genus ac fortunam suam animis non aequant, quia virtutem & alienum bonum oderunt.

Of Women.

Defi *Women, being of one & the selfe same substance with man, are what man is, onely so much more imperfect, as they are created the weaker vessels.*

WOmens sorrowes are either too extreame, not to be redressed, or else trickled vp with dissimulation, not to be beleeued.

Who finds constancie in a woman, finds all things in a woman.

Women are to bee measured, not by their beauties, but by their vertues.

Women in their wils are peremptory, and in their answers sharpe, yet like Faulcons they will stoope to a gawdie lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes shed teares both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not bee drawne with Angels to become Deuils.

A woman once made equall with man becommeth his superiour, *Socrates.*

Women be of right tender condition they will complaine for a small cause, & for lesse will rise vp into great pride.

Like as no man can tell where a shoo wringeth him, better then he that weare it, so no man can tell a womans dispositi-on better then hee that hath wedded her, *Marc. Aurel.*

There is no creature that more desi-reth honour, and worse keepeth it, then a woman.

Beautie in the faces of women, and folly in their heads, bee two Wormes that fretteth life, and wasteth goods.

Women for a little goodnesse looke for great prayse, but for much euill no chastisement.

A fierce beast, and a perillous enemie to the Common-wealth, is a wicked woman for shee is of much power to

doe

doe great harme, *Euripides.*

The Eagle when he soreth neereſt the Sunne, houers for a prey; the Salamander is moſt warme, when hee lyeth from the fire, and a woman moſt heart-hollow, when ſhe is moſt lip-holy.

Though women ſeeme chaſte, yet they may ſecretly delight in change, and though their countenance bee coy to all, yet their conſcience may bee courteous to ſome one.

Women in miſchiefe are wiſer then men.

Women by nature are more pitiful then men, but being moued to anger, they become more enuious then a Serpent. more malicious then a Tyrant, and more deceitfull then the Deuill. *Socrates.*

Women that are chaſte when they are truſted, proue Wantons when they are cauſleſſe ſuſpected.

It is the property of a woman to couet moſt of that which is denied her.

Virgins hearts are like Cotten-trees, whoſe fruit is ſo hard in the bud, that it ſoundeth like ſteele, and being ripe, put forth is nothing but Wooll.

As it is naturall to women to diſpiſe that which is offered, ſo it is death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receiue, but not retaine.

Hee that can abide a curſt wife, needs not to feare what company he liueth in.

Like as to a ſhrewd horſe belongeth a ſharpe bridle, ſo ought a curſt wife to be ſharply handled, *Plato.*

The cloſets of womens thoughts are euer open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongues end.

Women are like to Fortune ſtanding vpon a Globe, winged with the feathers of ficklneſſe.

The rule for a wife to liue by, is her husband, if he be obedient to the Lawes publike.

The eyes of women are framed by art to enamour, and their tongues by nature to inchant.

Womans faces are lures, their beautie baytes, their lookes nets, and their words inticing charmes.

A hard-fauoured woman, renowmed for

for her chastity, is more to be honoured then she that is inconstant, though neuer so famous for her beautie, *Marc. Aur.*

Sophocles being asked why, when he brought in the persons of women, hee made them alwayes good, whereas *Euripides* made them bad? Because I (quoth he) doe represent women as they should be, *Euripides* such as they are.

A faire woman vnconstant, may be resembled to the counterfet which *Praxitiles* made of *Flora*, before the which, if one stood directly, it seemed to weepe, if on the left side, it seemed to laugh, if on the right side to sleepe.

Womens wits are like Sheffield kniues, which sometimes are so sharpe that they will cut a haire, & other while, so blunt that they must goe to the grindstone.

If women bee beautifull, they are to be woon with prayses; if coy, with prayers; if proud, with gifts; if couetous with promises.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues resemble the Apothecaries in their Arts, who choose the

the weedes for their Shops, when they leaue the faireſt flowers in the Garden.

The wiſer ſort of women are commonly tickled with ſelfe-loue.

The affections of women are alwayes fettered, either with outward beautie, or inward bountie.

Womens hearts & their tongues are not Relatiues.

A faire woman with foule conditions is like a ſumptuous Sepulchre, full of rotten bones.

A woman that hath beene married to many, can hardly pleaſe many.

An honeſt woman being beautifull, killeth young men with her countenance. *Gueuar.*

A womans mind is vncertaine, it hath as many new deuices, as a tree hath leaues, for ſhee is alwayes deſirous of change, and ſeldome loueth him heartily with whom ſhee hath beene long conuerſant.

Truſt not a woman when ſhee weepeth, for it is her nature to weepe when ſhe wanteth her will, *Socrates.*

Silence in a woman is a ſpeciall vertue.

A woman that hath no dowry to marry her, ought to haue vertue to adorne her.

A woman in her wit, is pregnable, in her smile, deceiueable, in her frowne, reuengeable, in her death acceptable.

A faire beautifull, and chaste woman, is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world, *Hermes.*

That man which is maried to a peaceable and vertuous woman, being on earth hath attained heauen, being in want hath attained wealth, being in wo, hath attained comfort,

Fœmina nulla bona est vel si bona contigit vlli,
Nescio quo pacto, si mala facta bona est.

Nisi sermonum optima semina mulieres suscipiunt, & participes eruditionis viros umfient, absurda multa prauaq; consilia atq; cogitationes & affectus males pariunt. Plutarch.

Of Beautie.

Defi. *Beautie is a seemely composition of all the members, wherein all the parts with a certaine grace agree together; but beautie or comelinesse of the mind, is a conueniencie meet for the excellencie of a man, and that wherein his nature doth differ from other liuing creatures: and as the outward beautie moueth and reioyceth the eyes, so this shi-*

ning

ning in our liues by good order and moderation, both in deed and word, draweth vnto vs the hearts of those men amongst whom we liue.

BEautie is such a fading good, that it can bee scarce possessed before it bee vanished.

Beautie tameth the heart, and gold ouercommeth beautie.

The greatest gift that euer the Gods bestowed vpon man, is beautie; for it both delighteth the eie, contenteth the minde, and winneth good will and fauour of all men, *Anacharsis.*

Beautie is a Tyrant for short time, the priuiledge of nature, a close deceit, and a solitary Kingdome.

It is a blind mans question, to aske why those things are loued, which are beautifull.

The beautie of the bodie withereth with age, and is impaired by sickneſſe.

The beautie of the soule, is innocencie and humilitie, *Greg.*

The faireſt creature that God made, was the World.

Women that paint themselues to seeme beautifull, doe cleane deface the Image

Image of their Creator, *Ambr.*

A beautifull countenance, is a silent comendation.

Beautie cannot inflame the fancie so much in a moneth, as ridiculous folly can quench it in a moment.

Beautie, vertue and wealth, are three deepe persuasions to make loue frolicke.

The more beautie is seene, the more it is admired.

In all things diuisible, thers is something more, something lesse, something equall more or lesse; what can bee then more equall then beautie or wit? *Arist.*

The Scorpion, if hee touch neuer so lightly, inuenometh the whole body, the least sparke of wild-fire, sets a whole house in flame, the Cockatrice killeth men with his sight, the sting of loue and beautie woundeth deadly, the flame of fancie sets all the thoughts on fire, and the eyes of a Louer wounded with beautie, are counted incurable.

Hee that is an enemie to beautie, is a foe to nature:

Beautie without honestie, is like poyson preserued in a box of Gold.

Beau-

Beautifull women bee dangerous markes for yong mens eyes to shoot at.

Chuse not thy wife by her beautie, but by her honesty, for good deedes will remaine when age hath taken her beautie from her.

Parum facit mistura cum sapientia forma: Neglecta decoris cura plus placet, & hoc ipsum quod non ornamus, ornatus est. Ambr.

Of Dissimulation.

Defi. *Dissimulation is an euill humor of the mind and contrary to honestie, it is a countenance euer disagreeing from the hearts imagination, and a notorious lyer in whatsoeuer it suggesteth.*

THe holiest men in shew, proue often the holloweſt men in heart. *Plotin.*

The tip of the tongue soundeth not alwaies the depth of the heart.

Where there is the greatest flourish of vertue, there ofttimes appeareth the greatest blemish of vanitie.

A counterfet Disease, is sometimes taken away with a false sirrop.

It is better to haue an open foe then a dissembling friend, *Pythagoras,*

Subtill Sophistrie peruerteth true Philosophie.

Hee which dwelleth next to a Cripple will

will soone learne to halt: and hee that is conuersant with an hypocrite, wil soone endeauour to dissemble.

Dissembled holinesse is double iniquitie.

The more talke is seasoned with fine phrases, the lesse it sauoureth of true meaning.

Hee that dissembleth, sinneth not of ignorance; but deceiueth by a colour, which hee himselfe knoweth to be false, *Origen.*

Dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him, *Plato.*

It is farre better to speake the truth in few words, then to keep silence with deepe dissimulation.

Dissembling curtesies are like *Circes* riches, which can turne vaine-glorious fooles into Asses, gluttonous fooles into Swine, pleasant fooles into Apes, and proud fooles into Peacocks.

Deceit deserues deceit, and the end of trecherie, it to haue no trust.

Craft hath need of cloaking, where truth is euer naked.

He

Hee that hath often beene deceiued with the lyes of a dissembler, will scant giue him credit when hee bringeth a true tale, *Plato.*

The flattering of an enemie is like the melodie of the Syrens, who sing not to stir vp mirth, but to allure vnto mishap.

The minde of a craftie dessembler is hardned more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent:
Hæredis fletus sub persona risus est.

Of Folly.

Defi. *Folly or intemperancie in our actions, is an ouerflowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe backe him that is through long custome infected with vice, from betaking himselfe of set purpose to the execution of all his desires and lusts, as hee that placeth his soule and soueraigne good therein, seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.*

LAte wit and vnfruitfull wisdome are the next neighbours to folly.

There can bee no greater vanitie in the Word, then to esteeme the world, which

which esteemeth no man, and to make little account of God, who so greatly regardeth all men, *August.*

There can bee no greater folly in man then by much trauaile to increase his goods, and with vaine pleasures to lose his soule, *Gregory.*

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainly carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To be wanton without wit, is apishnesse, and to be wittie without wantonnesse, precisenesse.

Fire is to bee quenched in the sparke, weeds are to bee rooted out in the bud, and folly is the blossome.

Follies past are sooner remembred then redressed.

Hee that makes a question where there is no doubt, must make an answere where

where there is no reason.

Few vices are sufficient to darken many victories. *Plutarch.*

He that lendeth to all that will borrow, sheweth great good will but little wisdome.

Marriage leapeth into the saddle, and repentance vpon the Croupe, *Guevar.*

Vanitie is the Maske wherein youth marcheth, and folly the page that waites attendant, vpon their actions.

Pigmalion carued a Picture with his hand, and doted vpon it with his heart.

He that makes curiositie in loue, will so long straine curtesie, that either hee will bee counted a solemne Sutor, or a witlesse wooer.

Too much curiositie sauoureth of self-loue, and such as are too familiar, runne into contempt.

Folly refuseth gold, and frenzie preferment, wisedome seeketh after dignitie, and counsell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of folly, and the beginning of discord.

The

The riotous that ſickneth vpon ſurfet, and the Foole that feeleth aduerſitie, can very hardly be cured, *Solon.*

The foole wanteth all things, & yet if he had them, could not vſe one of them.

Some be fooles by nature, and ſome be crafty fooles to get themſelues a liuing, for when they cannot thriue by their wiſedome, then they ſeeke to liue by folly.

Among the fooliſh, he is moſt foole, that knoweth litle, & yet would ſeeme to know much, *Auguſt.*

To be ouercome with affections, is an euident token of folly.

It is great folly for a man to muſe much on ſuch things as paſſe his vnderſtanding.

Folly is the pouertie of the minde.

A wel-fauoured and faire perſon that is a foole, is like a faire houſe, and an euill Oaſt, harboured therein. *Diogenes.*

It is meere folly to hate ſinne in another, and ſeeking to correct it, thou fall into a greater ſinne thy ſelfe.

A foole that from baſe pouertie is raiſed vp to riches, and worldly proſperitie

ritie, is of all men moſt forgetfull and vnfriendly to his friends.

A thing done a foole knoweth, but a wiſe man foreſeeth things before they come to paſſe.

The more riches that a foole hath, the fooliſher he is.

The heart of a foole is in his mouth, but the mouth of a wiſeman is in his heart, *Sirach.*

Inſtructions giuen to fooles, increaſe folly.

Inter cætera mala hoc quoque habet ſtultitia, Semper incipit viuere, Seneca.

Sicut nec auris eſcas, nec guttur verba cognoſcit: ita nec ſtultus ſapientiam ſapientis intelligit.

Of Flatterie.

Defi. *Flatterie is a peſtilent and noyſom vice, it is hardly to bee diſcerned from friendſhip, becauſe in euery motion and affect of the mind, they are mutually mingled together, but in their actions they are meere contraries. for flatterie diſſenteth from what euer it ſeemes to intend.*

HEe is vnwiſe, that rather reſpecteth the fawning wordes of a flatterer, then the intire loue of a faithfull friend, *Aurelius.*

Flattery reſembles Swallowes, which in

in the Summer-time creepe vnder euery house, and in the Winter leaue nothing behind them but durt.

Flatterers blaze that with prayses, which they haue cause to blaspheme with curses.

To flatter a wiseman, shewes want of wisdome in the flatterer.

As no Vermin will breed where they find no warmth, no Vultures sleep where they finde no prey, no Flyes swarme where they see no flesh, no Pilgrime creepe where there is no Crosse: so there is no Parasite will lurke where he finds no gaine.

He that seeketh by a plausible shadow of flatterie, to seduce a minde from Chastitie to Adultery, sinneth against the Law of Nature, in defrauding a man of his due, his honour, and his reputation, *Lactan.*

Litle things catch light minds, & fancy is a worme that feedeth first vpon Fenel.

White siluer draweth black lines, and sweet words breed sharpe torments.

It is better to fall amongst a sort of Raucns, then amongst flattering companions

panions for the Rauens neuer eat a man till hee bee dead, b t flatterers will not spare to deuoure him while hee is aliue, *Plutarch.*

Flatterie is like a golden Pill, which outwardly giueth pleasure, but inwardly is full of bitternesse.

Flatterers are like Trencher-flyes, which wait more for lucre then for loue.

Endeauour diligently to know thy selfe, so shall no flatterer deceiue thee. *Bias.*

The flatterer dilligently applieth himselfe to the time, and frameth his speech to please his Masters humour, *Aristot.*

Like as a Camelion hath all colours saue white, so hath a flatterer all points saue honestie.

The wood maintaining fire, is cōsumed by it, & riches which nourish flatterers by them come to nothing. *Stobæus.*

Hee that truly knowes himselfe, cannot be deceiued by flatterie.

Flatterie is like friendship in shew, but not in fruit, *Socrat.*

To chide or flatter thy wife publikely, is the next way to make her coole priuately.

Adulatio apertis & propitijs auribus recipitur, in precordia ima descendit : venit ad me pro amico blandus inimicus, Senec.

Sicut sumenda sunt amara salubria, ita semper vtianda est amara dulcedo, Cicero.

Of Suspition.

Defi. *Suspition is a certaine doubtfull feare of the minde, detayning the heart timorously with sundry affections, and vncertaine proceedings.*

IT is hard to blinde Suspition with a false colour, especially, when conceit standeth at the doore of an enemie, *Aurel.*

Suspitious heads want no Sophistrie to supply their mistrust.

Let not thy heart suspect, what neither thine eyes sees by proofe nor thine eares hears by report.

The man that is feared of many, hath cause likewise to suspect many, *Socrat.*

Mistrust no man without cause, neither bee thou credulous without proofe.

Suspition is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour beliefe in the bosome of mistrust.

Where the party is known for a pro-

feſſed foe, there ſuſpicious hate enſueth of course.

It is hard to procure credit, where truth is ſuſpected.

Suſpition is the poiſon of true friendſhip, *Auguſt.*

It is better to ſuſpect too ſoone, then miſlike too late.

Smal acquaintance breedes miſtruſt, and miſtruſt hinders loue.

Suſpition may enter a falſe action, but proofe ſhall neuer bring in his plea.

Where Vertue keepeth the Fort, Report and Suſpition may aſſaile, but neuer ſacke.

Suſpition engendreth curioſitie; backbiting, vnquietneſſe, factions, iealouſie, and many other miſchiefes.

Open ſuſpecting of others, commeth of ſecret condemning our ſelues, P.S.P.

Where hatefull ſuſpition breedeth enmitie, there it is hard with painted ſhadowes to procure amitie.

He that feareth nothing, ſuſpecteth nothing.

Fooles ſuſpect wiſemen, and wiſemen know Fooles.

When

When we ſuſpect our ſelues to be moſt miſerable, then is the grace of God moſt fauourable, *Bernard.*

Beautie is the true glaſſe of Diuine Vertue, & ſuſpition the mirrour in which we ſee our owne noted dangers.

Suſpect the meaning and regard not ſpeeches. *Socrates.*

Baniſh from thy heart vnworthy ſuſpect, for it polluteth the excellencie of the ſoule.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intolerable.

He that liues without offence, neuer need, to ſuſpect reproofe.

Cauſeleſſe ſuſpition is the next way to make him doe euill, which alwayes before did carry a conſtant meaning, *Bias.*

Octauius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpitione criminis vacare voluit.

Sicut difficile aliquem ſuſpicatur malum, qui bonus eſt: ſic difficile aliquem ſuſpicatur bonum, qui ipſe malus eſt, Cicero.

Of Thought.

Dek. *Thought, generally is all the imaginations*

of our braine, which being a proposed obiect of the heart, maketh it continually reuolue, and worke vpon those conceits.

THoughts of loue, the further they wade, the deeper they bee, and desires ended with perill, sauour of greatest delight.

Carrie thy thoughts sealed vp in silence.

Thoughts are blossomes of the minde, and words the fruits of desires, *Hermes.*

There is nothing that more shorteneth the life of men, then vaine hope and idle thoughts.

To muse and meditate, is the life of a learned man, *Cicero.*

Cogitations and thoughts, are the motings and trauels of the soule, *Arist.*

There are no colours so contrarie as white and blacke, no Elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts and their words.

Thinke from whence thou commest, blush where thou art, and tremble to remember whither thou shalt goe, *Ber.*

The minde is the Touch-stone of content.

Thoughts

Thoughts are not seene, but the face is the Herald of the minde.

Who thinkes before he doe, thriueth before he thinkes.

Thoughts and conceits are the apparell of the minde, S.P.S.

He employeth his thoughts well, that vseth them rather to testifie his vertue, then to nourish his displeasure.

Let a Prince be garded with Souldiers, attended by Councellers, and shut vp in Forts, yet if his thoughts disturbe him, he is miserable, *Plutarch.*

Mens thoughts are like Courtiers Cloakes, often shifted, and neuer more impatient then when they are shifted.

The bow that standeth bent, doth neuer cast straight, and the minde that is delighted with earthly pleasures, seldome thinketh on heauenly happinesse.

It is an ancient custome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it bee euill; and to esteeme nothing for euill, but that which we hate although it be right good.

When death is at the doore, remedie

is too late, and when misfortune is happned, thought of preuention is bootleſſe.

Cogitationes vagas & inutiles, & velut ſomno ſimiles ne recipias; quibus ſi animum tuum obiecta ueris, quum omnia diſpoſueris, triſtes remanebis, Cicero.

Cogitationes ſunt improuidi animi reſpectus, & adeuagationem prone.

Of Wit.

Defi. *Wit is the firſt and principall part of the ſoule, wherein the mind, the vnderſtanding, and the memory are contained, which are moſt neceſſarie for the direction of all good vertuous actions.*

SHarpneſſe of wit, is a ſparke that ſooneſt inflameth deſire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more faire then the badges of Nobility.

A bond-man to ire hath no power to rule other men by his owne wit.

Strength wanting wit and policie to rule, ouerthrowes it ſelfe, *Horace.*

That which mans ſtrength cannot bring to paſſe, wit and policy will ſoone diſpatch.

Wine is ſuch a Whetſtone for wit, that if it bee often ſet thereon, it will quickly grinde all the ſteele out, and ſcarce

leaue

leaue a back where it found an edge.

There bee three things which argue a good wit; Inuention, conceiuing, and answering.

Wit doth not commonly bend, where will hath moſt force.

A good wit ill imployed, is dangerous in a Common-wealth, *Demoſt.*

He that in theſe dayes ſeeketh to get wealth by wit, without friends, is like vnto him that thinketh to buy meate in the market without money.

As the Sea-crab ſwimmeth alwayes againſt the ſtreame, ſo doth wit alwayes againſt wiſedome, *Pythag.*

As a Bee is oftentimes hurt with his owne honie, ſo is wit not ſeldome plagued with his owne conceit.

Wit without learning, is like a tree without fruit, *Ariſt.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the ruſt of vaine loue, yet being purified in the Still of wiſedome, and tried in the fire of zeale, will ſhine bright, and ſmell ſweet in the noſtrils of all yong nouices.

Wiſedome cannot bee profitable to a

foole, nor wit to him that vseth it not.

The wit of man is apt to all goodnesse, if it be applyed thereunto, *Diogenes.*

Mans wit is made dull, through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase it, yet both wit and wealth agree in the sympathie.

Hee seemeth to be most ignorant that trusteth most to his owne wit, *Plato.*

By how much the more the interiour senses are more precious, and the gifts of the minde more excellent then the exteriour Organs and Instruments of the body; by so much the more is wit to be perferred before the outward proportion of lineaments.

He best perceiueth his owne wit, that though his knowledge bee great, yet thinketh himselfe to vnderstand little, *Plato.*

As emptie vessels make the lowdest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to bee allowed: for when they haue a little rested, they oftentimes proue more sharpe

and

and quicke, *Seneca.*

Words wittily ſpoken, doe awake and reuiue the iudgement, but great and manifeſt examples perſwade the heart.

Wit in women is like Oyle in the flame, which either kindleth too great vertue, or too extreme vanitie.

Wit gotten by induſtry, though it bee very hard in conceiuing, yet it is not haſty in forgetting.

Quod non ingenio voluit natura licere?
——Nihil non mortale tenemus
Pectoris exceptis ingenijq; bonis, Ouid.

Of Wiſedome.

Def. *Wiſedome is a generall vertue, the Princeſſe and guide of all other vertues, and that wherein the knowledge of our ſouereigne good, and the end of our life conſiſteth; as alſo the choyce of thoſe wayes: by which we may come vnto it.*

WIſedome ſhineth in the middeſt of anger.

It is wiſedome to thinke vpon anything before we execute it, *Plotinus.*

By others faults, wiſe men correct there owne offences.

Hee is wiſe, that is wiſe to himſelfe, *Euripides.*

As it is great wisdome for a man to be Secretary to himselfe, so it is meere foolishnesse to reueale the inward thoughts of his heart to a stranger.

It is wisdome to look ere we leap. And folly to doubt where no cause is.

It is more wisdome to lament the life of the wicked, then the death of the iust.

All is but lip-wisdome that wanteth experience, *S. P. S.*

In many iniuries there is more securitie and wisdome to dissemble a wrong, then to reuenge it, *Alex. Seuer.*

There can bee no greater triumph, or token of wisdome, then to conquer affections.

To the wise it is a great pleasure to heare counsell mixed with mirth, as to the foolish to haue sport mingled with rudenesse.

Wisdome is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisdome prouideth things necessary, not superfluous, *Solon.*

Hee that enioyeth wealth without wis-

wisedome possesseth care for himselfe, enuie for his Neighbours, spurs for his enemies, a prey for Theeues, trauaile for his person, anguish for his spirit, a scrupie for his conscience, perill for his loue, woe for his children, and a curse for his heires, because although he knowes how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a verie foole.

True wisdome teacheth vs as well to doe well, as to speake well.

Sapience is the foundation and roote of all noble and laudable things, by her we may attaine a happie end, and learne to keepe our selues from euerlasting paine.

It is a poynt of great wisdome to know to what purpose the time best [illegible]ueth.

Wisdome is a Tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is neuer lesse alone, then when he is alone, *Amb.*

The first poynt of wisdome, is to discerne that which is false: the second, to know

As it is great wisdome for a man to be Secretary to himselfe, so it is meere foolishnesse to reueale the inward thoughts of his heart to a stranger.

It is wisdome to look ere we leap. And folly to doubt where no cause is.

It is more wisdome to lament the life of the wicked, then the death of the iust.

All is but lip-wisdome that wanteth experience, *S.P.S.*

In many iniuries there is more securitie and wisdome to dissemble a wrong, then to reuenge it, *Alex. Seuer.*

There can bee no greater triumph, or token of wisdome, then to conquer affections.

To the wise it is a great pleasure to heare counsell mixed with mirth, as to the foolish to haue sport mingled with rudenesse.

Wisdome is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

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know that which is true, *Lactan.*

Wisdome is the food of the soule.

A wise mans Countrey is the whole World.

Wisdome garnisheth riches, and shadoweth pouertie, *Socrat.*

Liberalitie knoweth not the circumstances how to giue, if Wisedome bend not the course by a right Compasse.

A valiant minde, forward in wit, and not guided by wisedome, runneth into many considerations.

Wisdome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wisdome.

Of all the gifts of God, Wisdome is most pure, she giueth goodnesse to good people, shee pardoneth the wicked, shee maketh the poore rich, and the rich honorable, and such as vnfaindly embrace her, she maketh like vnto God, *Hermes.*

Iustice without wisdome, is resolued into cruelty, temperance into fury, and fortitude into tyrannie, *Cicero.*

Wisdome reformeth abuses past, ordereth things present, and fore-seeth things to come.

We

Wee can in no sort behaue our selues more prudently, then by considering how we may deale prudently.

A man of perfect wisdome is immortall, and one of an in-seeing vnderstanding, shall abound in wealth, so that a wise Commander shall liue euer to purchase, and purchase euer to liue.

It is not possible for that man to obtaine wisdome and knowledge, which is in bondage to a woman, *Mere. Aurel.*

Wisdome was begot by nature, nourished by experience, and brought forth by learning, who like a Midwife, putteth nothing in the minde, but deliuereth and infranchiseth the ouer-burdened memorie.

Power and magnanimitie in a young Souldiour, is combated by old age, and taken prisoner by wisdome.

The onely Mother of extreme mischiefe, and first originall of warres, was worldly wisedome.

Wisedome is like a thing fallen into the water, which no man can finde, except he search at the bottome.

Oculorum est in nobis sensus acerrimus, quibus sapien-

Sapientiam non cernimus quam illa ardentes amores excitaret sui, si videretur, Cicero.

Primus ad sapientiam gradus est, seipsum noscere: quod vt omium difficilimum est, ita longe vtilissimum.

Of Sermons.

Defi. *Sermons is speech or talke, commonly vsed of diuine matters and holy Scriptures conferring either with God, or of God.*

SErmons are testimonies of obedience, and obedience to the Word of God, is the mother of all vertues.

Sermons consist of three heads, reprehension, admonition and comfort.

Sermons are the vtterance of Angels from the mouthes of good men.

A good mans Sermons are Lances to a bad mans Conscience, and Balme to a penitent Sinner.

Honestie is the true beautie of the Soule, and Sermons the excellencie of a good tongue.

Foure things issue from Sermons; Prudence, Temperance, Fortitude, & Iustice.

Orations did euer preuayle amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with wordes and not mar-

matter, are like Images, that painted seeme faire, but being looked into, are found earth.

Sermons adorne men with wisdome, and giues them knowledge of things past, and things to come.

Sermons raine downe knowledge and vnderstanding, and bring to Heauen those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action, hearing of Sermons, and imitating them.

The vertue of wisdome proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the word of God preached, *Basil.*

Science is a dead knowledge of things and cannot exchange the will to follow the knowne good; but sermons are beams proceeding from that true Sunne, which doth not only illuminate the vnderstanding, but also kindleth the fire of zeale in mens hearts, *Ambros.*

The vertue of Sermons, among other vertues

vertues, is like the vertue of sight among the fiue sences.

Sermons haue three eyes; Memorie, Vnderstanding and Prudence.

Preachers in their Sermons, resemble Heralds, declaring the message of their Master.

Quanto magis quisq; in sacris eloquijs assiduus fuerit, tanto ex eis vberiorem intelligentiam capit, Bernard.

Omnia sunt hominum subito fluitantia motu;
Tempus in æternum vox viret vna Dei.

Of Memorie.

Defi. *Memorie is that which preserueth vnderstanding, and keepeth fast those things heard and learned, it is the Mother of the Muses, the treasurie of knowledge, the hearing of deafe things, and the sight of the blind.*

THe Memory of man is like a Net, which holdeth great things, and letteth the small come through, *Solon.*

Before thou sleepe, apparell remembrance with what thou hast said and done waking.

No man ought to make his Memory rich, by searching out the secrets of God, *Bernard.*

There is a diuine Memory giuen of God, in which Casket the Iewels of wise-

wisdome and science lockt, *Aug.*

Memory is the Mother of the Muses.

It is folly to remember that, by the which we forget our selues.

Themistocles was of so great Memory, that hee desired to bee taught the Art of forgetfulnesse.

We are fashioned by wit, knowledge, and Memorie, but study conceits and wed them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memory.

Memory is an enemie to rest, and the Chronicle of our misfortunes, *Aurel.*

Remembrance of good things, is the key which vnlocks a happy memorie.

Memory is the soules treasury, and thence shee hath her garments of adornation.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderstand deepe meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatsoeuer thou bequeatheſt to memory, suffer it to sleepe with her, after imploy

imploy it, and it will haue better ability.

Surfets and cold confound memorie, *Galen.*

The beſt remembrance, is to thinke well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperitie, mitigate aduerſitie, keepes youth vnder, and delights age, *Laſtan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wiſdome to forget other mens faults, by remembring our owne offences, *Socra.*

The firſt leſſon that *Socrates* taught his Schollers, was *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum: vnde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorum, Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium, Cicero.

Of Learning.

Defi. Learning is the knowledge and vnderſtanding of the arts and ſciences, ſhee is alſo the mother of vertue and perfection.

IF a Gouernour or Captaine bee voyd of wiſdome and learning, ciuil policy cannot be maintayned, martiall diſci-

pline

pline wanteth her greateſt ſtay, and cou-rage proueth raſhneſſe.

Learning in a Souldier, is an armour of neuer-tainted proofe, and a wound-ing dart vnreſiſtable, *Vegetius.*

Learning was the firſt founder of Weales publike, and the firſt crowne of conqueſt.

Learning addeth to conqueſt perpe-tuitie, when Fortunes Sunne ſetteth at the firſt ſhining.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertuous and honeſt diſcipline, ſhall pur-chaſe prayſe with men, and fauour with God, *Auguſt.*

Learning is the diſplay of Honour, and Humilitie is ſiſter vnto true Nobili-tie: the latter being as needfull in a houſholder, as the other in a man of Armes is profitable.

It neither fauoureth of Learning, nor can bee approued of Wiſedome, to giue ouer-much credit to things which ſtand without reaſon.

The conqueſt of *Timotheus* wonne by Oratory and ſweet words, was good, ſo

were

were the outcries of *Democritus* effected with Sword, but in an absolute Commander, let both the one and the other be resident.

In all thy conquest haue soueraigne regard to Learning, for therein was e[illegible] *lexander* renowmed, who in conquest of *Thebes* sold all the freeemen, (Priests only excepted) and in the greatnesse of the Massacre not onely gaue charge for the saning of *Pindarus* the Poet, but also himselfe saw both him, his House and Familie vndamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth vpon posse:tie, and seruing for an ornament to riches, *Cicero.*

The most Learning, and knowledge that we haue, is the least part of that wee be ignorant of, *Plato.*

Those men are in a wrong opinion, that suppose Learning to bee nothing annaleable to the gouernment of a Common-wealth.

Sleepe and Labour are enemies to Learning.

It is lesse paine to learne in youth, then

then to be ignorant in age, *Solon.*

Mans vnderstanding seeth, heareth, and hueth, all the rest is blind and deafe, wanting reason, *Plato.*

He is much to be commended, that to his good bringing vp addeth vertue, wisdome and learning.

False doctrine is the Leprosie of the minde.

Be sober and chaste among yong folke, that they may learne of thee; and among old folkes, that thou mayst learne of them.

Nature without learning is blind, *Plut.*

A man cannot bee better accompanied then among wisemen, nor better spend his time, then in reading of Bookes.

If thou desire to bee good, endeuour thy selfe to learne to know, and to follow the truth, for hee that is ignorant therein, and will not learne, can neuer be good, *Cicero.*

Learning maketh yong men sober, and comforteth old men; it is wealth to the poore, and treasure to the rich, *Aristip.*

It is no shame for a man to learne that hee knoweth not, of what age soeuer hee be, *Isocrates.*

Of all things the least quantitie is to be borne, saue of Learning and knowledge, of which the more that a man hath, the better he may beare it.

Learne by other mens vices how filthie thine owne are.

An opinion without learning cannot be good. *Seneca.*

Doctrinæ radices amaras fructus dulces, Bion.

Vita hominis sine literis mors est & viui hominis sepultura, Cicero.

Of Knowledge.

Defi. *Knowledge is that vnderstanding which we haue both of our Creator, & of his works, & will, and of our owne selues; it is the Store-house of all wisdome, and the beginning of our saluation.*

KNowledge, is of such equalitie, that the more a man knoweth, the more increaseth his desire to know.

The knowledge of all things is profitable, but to the abuse of any thing is vncomely.

To know, and not to be able to performe, is a double mis-hap, *Solon.*

Experience with instruction, is the best way to perfection.

It is more to know how to vse the victory, then to ouercome.

He

Hee that wanteth knowledge, ſcience and nurture, is but the ſhape of a man, though neuer ſo well beautified with the gifts of nature.

Alexander the great made ſo great account of knowledge and learning, that hee was wont to ſay, he was more bound to *Ariſtotle* for giuing him Learning, then to his Father *Philip* for his life, ſith the one was momentary, and the other neuer to be blotted out with obliuion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in their boſomes, to the end that thereby they may know ſin, and eſchew the ſame, and know vertue, and attaine vnto it: for if it bee not applied thereunto of them that haue it, ſhee leaueth in them her whole duty vndone, *Plato.*

Perfect hearing is a great helpe in a man to obtaine knowledge, *Iſocrates.*

In warre Iron is better then Gold, and in mans life, knowledge is to be preferred before riches, *Socrates.*

The Egyptians accounted it a moſt intolerable calamitie, to endure but for three dayes the darkneſſe which God

ſent

sent vnto thē by *Moses*: how much more ought we to be afraid, when we remaine all our life in the night of ignorance.

Doubtfulnesse and vntruth, are the daughters of Ignorance.

Aboue all things, wee should haue a care to keepe the body from Diseases, the Soule from Ignorance, and the Citie from Sedition, *Pythag.*

The best knowledge, is for a man to know himselfe, *Socrates.*

He that well knoweth himselfe, esteemeth but little of himselfe; he considereth from whence he came, and whereunto he must, hee regardeth not the vaine pleasures of this brittle life, but extolleth the Law of God and seeketh to liue in his feare. But he that knoweth not himselfe, is ignorant of God, wilfull in wickednesse, vnprofitable in his life, an vtterly graceleſse at his death, *Macrob.*

The vnderstanding and knowledge of vaine men is but beastlike, to those that are possessed with the heauenly Spirit, which is secret and hid; and whereas they speake and vtter their knowledge, all other ought to be silent.

Know-

Knowledge seemeth to be a thing indifferent both to good and euill.

Socrates thanked God onely for these three things: first, in that he had made him a man and not a woman; secondly, that hee was borne a Grecian, and not a Barbarian; thirdly, that he was a Philosopher, and not vnlearned: esteeming the gifts of Nature, and Fortune of no value, vnlesse they bee beautified with the gifts of the minde.

Expereince is the Mistris of age.

Cunning continueth when all other worldly wealth is wasted.

Hee that knoweth not that which hee ought to know, is a bruite beast among men: he that knoweth no more then hee hath need of, is a man among bruit beasts, and hee that knoweth all that may bee known, is a God among men, *Pythag.*

Hee is sufficiently well learned, that knoweth how to doe well: and he hath power enough, that can refraine from doing euill, *Cicero.*

To lacke knowledge, is a very euill thing, to thinke scorne to learne, is worse; but to withstand and repugne

the truth against men of knowledge teaching the truth, is worst, and farthest from all grace.

No Science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the Weale publike.

A man that is rich in knowledge, is rich in all things: for without it there is nothing; and with it, what can bee wanting? *Solon.*

Endeuour thy selfe to doe so well, that others may rather enuy at thy knowledge, then laugh at thy ignorance, *Ser.*

Licet omnes scientiæ nobiles sunt, tantum diuina est nobilior, quia eius subiectum est nobilius, Arist.

Of Eloquence.

Defi. *Eloquence, or Oratorie, is an Art which teacheth the laudable manner of well speaking: it is the ornament of the braine, & the guilt sometimes to an euill reputed matter.*

THe speech of man is a diuine worke and full of admiration: therefore wee ought at no time to pollute our tongues with vile and filthy talke.

Breuitie is great praise of Eloquence; *Cicero.*

Speech

Speech is the nouriſhment of the ſoule, which onely becomes odious and corrupt by the wickednesse of men, *Iſocrat.*

It is a ſpeciall vertue to ſpeake little and well.

Silence is a ſweet eloquence: for fooles in their dumbnes are accounted wiſe.

Many through Eloquence make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountain, the one internall, proceeding from the minde, called the diuine guide; the other externall, vttered in ſpeech, called the meſſenger of conceits and thoughts. *Cicero.*

Internall Oratorie aimes at friendſhip towards a mans ſelfe, reſpecting onely the marke of vertue, through the inſtructions of Philoſophie.

Externall Eloquence aimes at friendſhip towards others, cauſing vs to ſpeake and teach whatſoeuer is fruitfull and profitable for euery one.

Internall ſpeech maketh a man alwaies agree with himſelfe, it cauſeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue

and contentation in his owne vertue, it healeth him of euery rebellious passion which is disobedient to reason, and of all contentions betweene wit and will.

Externall carrieth with it all the force and efficacie to perswade.

Eloquence is made by aire, beaten and framed with articulate & distinct sound, yet the reason thereof is hard to be comprehended by humane sence, *Quin.*

Words are the shadowes of workes, and Eloquence the Ornament to both.

When the lips of perfect Eloquence are opened, wee behold as it were in a Temple, the godly similitudes, and images of the soule.

It is not so necessary that the Orator and the law should agree in one and the same thing, as it is requisite, the life of a Philosopher should bee conformable with his doctrine and speech, *Plato.*

Eloquence is a profession of serious, graue, and waightie matters, and not a play vnconstanly vttered to obtaine honour onely.

All oratorie ought to haue reason for a foundation, and the loue of our neighbor

bor for a marke to aime at.

The tongue is a slipperie instrument, and bringeth great danger to those that eyther neglect or defile it.

If eloquence bee directed with a religious vnderstanding, it will sing vs a song, tuned with all the concords of true harmonie of vertue.

Eloquence ought to bee like gold, which is then of greatest prize and value, when it hath least drosse in it,

A drie and thirstie eare must be watered with Eloquence, which is good to drinke: and that Eloquence grounded vpon reason onely, is able to content and satisfie the hearing.

The goodliest assembly in the World is where the Graces and Muses meete together.

Vnprofitable Eloquence is like Cipres trees, which are great and tall, but beare no fruit.

Babing Orators are the theeues of time, and compared to emptie vessels, which giue a greater sound then they which are full.

The tongue by Eloquence seruеth

both to pefect and inſtruct others, and likewiſe to hurt and corrupt others.

There bee two onely times for a man to ſhew Eloquence; the one, when the matter is neceſſarie, the other when a man ſpeaketh that which he knoweth.

Great men ought to be conſiderate in their ſpeech, & to be Eloquent in ſententious words, of another phraſe then that of vulgar ſort, or elſe to be ſilent, wanting the vertue of Eloquence, *Gueuer.*

Men ought to bee more conſiderate in writing then in ſpeaking, becauſe a raſh and indiſcreet word may bee corrected preſently, but that which is written, can no more bee denied or amended, but with infamie.

Oratoric is the ſpurre to armes: for the eloquent Oration of *Iſocrates* was the firſt trumpet that gaue *Philip* an alarum to the Aſian warres, which *Alexander* his Sonne without intermiſſion ended.

Vt hominis decus eſt ingenium, ſic ingenij lumen eſt eloquentia, Cicero.

Orationis facultas precipuum nature humane bonum eſt.

Of

Of Poetrie.

Defi. *A Poet was called* Vates, *which is as much as Diuine, Fore-seer, or Prophet: and of this word* Carmina, *which was taken for Poesie, came this word Charme, because it is as a diuine inchantmẽt to the senses, drawing them by the sweetnesse of delightfull numbers to a wondrous admiration. The Greakes deriue a Poet from this world* Poiein *which signifieth to make: and we following it, call a Poet a maker, which name, how great it is, the simplest can iudge, and Poetrie Aristotle calleth an art of imitation, or to speake metaphorically, a speaking picture.*

VVItie Poems are fit for wise heads, and examples of honor, for such as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing & reading of Comedies, because thereby he may perceiue & heare many things done in his Realme, which otherwise hee should not know, *Iew.*

Poetrie quickneth the wit, sweetneth the discourse, and tickleth the eare.

Poetry applied to the praises of God, knitteth the soule vnto him, sounder-

the ſenſes, moderateth griefs, and tempereth hatred, *Guena.*

Art is taught by Art, but Poetrie only is the gift of God.

Poetrie diuiding a man from himſelfe maketh him worthily his owne admirer.

As the ſeale leaueth the impreſſion of his forme in waxe, ſo the learned Poet engraueth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the Author.

A corrupt ſubiect defraudeth Poetrie of her due prayſe.

A true Poet in his lines, forgeth prophane pleaſure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet, *Iuuenal.*

Poetry is another nature, making things ſeeme better then they are by nature.

Impious Poets, make *Clio* a *Thais*, Helicon a brothel-houſe, and themſelues contemptible.

Painting is a dumbe poeſie, and poeſie a ſpeaking painting.

It was written of *Socrates*, that hee was ill brought vp to Poetrie, becauſe he,

he loued the truth.

He which first inuented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetrie. S.P.S.

Poets are born, but Orators are made.

O sacer & magnus vatum labor, omnia fato,
Eripis, & donas populus mortalibus æuum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defi. *Admiration is a passion of the soule, which by a suddaine apprehension exalteth the powers, and makes them, as in a trance sleeping in iudgement of the present obiect, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will bee taught to admire themselues, nor wonder at their faults, *Petr.*

In vaine is he fortified with terrour, that is not guarded with loue and admiration.

They should list to doe least, that may doe what they will, either in art or admiration.

Hee that will lose a friend, to be rid of a foe, may bee admired for his policie, but not for his charitie.

Princes, for all their admirations, buy

their quiet with wrongs.

It is better for a few eyes to make a little riuer, then for all sights to infer an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, & largnes of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wisedome both prefer and admire the vniustest peace, before the iustest warre.

It is signe of a malicious minde, not to admire the man which is worthy of admiration, *Marc. Aurel.*

He that from a man of strength & admiratiō takes away his right, augmēteth his strength, and giues him more right.

Ouer-shadowing prouidence blinds the sharpest, and most admiredst counsels of the wise, that they cannot discerne their nakednesse, *Hermes.*

Admire with loue, and loue with ioy in the midst of woe, S.P.S.

Il-perſwading want, wronged patience, looſenes and force, are the breeders of Ciuill wars and admiration.

Men wholly vſed to war, wonder at the name of peace.

They which are brought vp in admiration and bloud, thinke it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire euery thing, and readie to turne as often as the tide, *Socrates.*

It were a wonder beyond wonder, if iniuſtice ſhould keep what impiety hath gotten.

An eaſie yeelding zeale is quickly ouercome with admiring of grauities eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may hee not, that may what he will?

Our knowledge muſt bee terrour, and our skill fearefulneſſe, to admire the worke of him which made all things.

Admiratio peperit Philoſophiam.
Admiratio quæ magna eſt, non parit otium, ſed ſilentium.

Of

Of Schoole.

Defi. *A Schoole is a nurſery of learning, or the ſtore-houſe from whence the mind fetcheth inſtructions and riches, adorning the ſoule with mentall vertues and diuine knowledge.*

TYrannie is vile in a Schoolemaſter: for youth ſhould rather be trained with courteſie then compulſion.

Becauſe youth by nature is wilde, therefore ſhould Schoolemaſters breake them by gentleneſſe.

That childe is groſſe-witted, which being throughly ſchoole-taught continues ſtill barbarous.

Women proue the beſt Schoole-maſters, when they place their beſt delights in inſtructions.

Women ought to haue as great intereſt in Schooles as men; though not ſo ſoone as men, becauſe their wits being more perfit they would make mens reputations leſſe perfit.

Two things are to bee regarded in Schooles and Schoole-maſters, firſt, wherein children muſt bee taught, the next; how they ſhould be taught.

A Schoole ſhould containe foure principall

cipall rudiments, that is Grammar, Exercise, Musicke, and Paynting.

Grammer is the doore to Science, whereby wee learne to speake well, and exactly.

Education is a second nature, and the principals learnt in Schooles, is the best education.

The nature of man is like a paire of Ballance, guided by Schoole-rules and custome.

If the royalest-borne creature haue not his nature refined with Schoole-rudiments, it is grosse and barbarous.

A Physitions studie is the Schoole of Philosophie, *Musonius*.

Nature not manured with knowledge, bringeth forth nothing but thistles and brambles.

Nature in some sort is a schoole of decencie, and teacheth rules of honest ciuilitie.

The best wisdome is to know a mans selfe, and learning: and Schooles first bring that knowledge.

Mans nature being the instinct and inclination of the spirit, is bettered by

Schole

Schoole rudiments.

The want of Schoole-doctrine, is the first corruption of nature,

Lions are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfect vertue.

Euerie good beginning commeth by by nature, but the progresse by Schoole-education.

Courage and greatnesse is as much aspired to in Schooles, as from Nature.

Educatio est prima, secunda, tertia pars vitæ, sine qua omnis doctrina est veluti armata iniustitia.

———Nunc adhibe puro
Pectore verba, puer, nunc te melioribus offer:
Quo semel est imbuta recens seruabit odorem
Testa diu, Horace.

Of Ignorance.

Defi. *Ignorance is that defect which causeth a man to iudge euill of things, to deliberate worse, not to know how to take the aduantage of present good things, but to conceiue ill of what euer is good in mans life.*

IT proceedeth of a light iudgement to credit all things that a man heareth, and to doe all things that he seeth, *Socra.*

Ignorance hath euer the boldest face.

To abound in all things, and not to know

know the vse of them, is plaine penurie.

Ignorance is a madnes of the minde.

It is great shame for an old man to bee ignorant in the knowledge of Gods law.

Idlenesse ingendreth ignorance, and ignorance engendreth errour.

There is nothing worse then to liue beastly, and out of honest order: and the greatest and most euident cause thereof is the sinne of ignorance, which is an vtter enemie to knowledge, *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance, much good is left vndone.

Where there is no capacitie, there perswasions are in vaine, *Socra.*

It is better teaching the ignorãt by experience, then the learned by wisedome.

To rule without regard, to vrge without reason, and to laugh immoderately, are manifest signes of ignorance.

Ignorance in aduersitie is a blessing, in prosperitie a scorne, in science a plague.

Hee that knoweth not how much hee seeketh, doth not know when to finde that which he lacketh.

There can bee no greater ignorance then presumption, Igno-

Ignorance is no excuſe for faults, ſith we haue power of knowledge.

It is better to bee vnborne then vntaught: for ignorance is the root of miſfortune, *Plato.*

Ignorance is neuer known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his owne ignorance, for it deſtroyeth where it liueth, *Lactan.*

Hee is an ignorant Muſician that can ſing but one ſong, but he is more accurſed that knoweth no vertue.

Ignorance is a dangerous and ſpirituall ſaying, which all men ought warily to ſhun, *Greg.*

Ignorance is a ſickneſſe of the minde, and the occaſion of all errour:

The ſoule of men receiuing & comprehending the diuine vnderſtanding, conducteth all things rightly & happily; but if ſhe be once ioyned with ignorance, ſhee worketh cleane contrarie; and the vnderſtanding is vnto the ſoule, as the light to the bodie, *Auguſt.*

From their lewd Mother ignorance iſſue two daughters, Falſhood, and Doubt,

It

It is reported that Pope *Cœleſtine* the fift, depoſed himſelfe by reaſon of his ignorance.

Ignorance beleeueth not what it ſeeth.

Hee that is ignorant in the truth, and led about with opinions, muſt needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receiue our health, becauſe wee were ignorant that wee were ſicke.

From ſmall errours, not let at the beginning, ſpring oft-times great and mightie miſchiefes.

The chiefeſt cauſe & beginning of errour, is whē men imagin thoſe things to pleaſe God, which pleaſe themſelues, and thoſe things to diſpleaſe God, whereat they themſelues are diſcontented.

An errour begun, is not to bee ouercome with Violence, but with Truth.

Cuſtome, though neuer ſo ancient without Truth, is but an old errour, *Ciprian.*

Hee that erreth before hee know the truth, ought the ſooner to bee forgiuen, *Cyprian.*

A wilfull-minded man is ſubiect to much errour.

Vnicum eſt bonum ſcientia, & malum vnicum ignorantia.

Imperitiam comitatur temeritas.

Of Goodnes.

Defi. *Goodneſſe is that which includeth in it ſelfe a dignitie that ſauoureth of God & his works, hauing a perpetuitie and ſtedfaſtneſſe of godly ſubſtance.*

GOodneſſe in generall makes euery one thinke the ſtrength of vertue in another, whereof they finde the aſſured foundation in themſelues, *Plato.*

As oft as we do good, wee offer ſacrifice.

It is too much for one good mā to wāt.

A man may bee too iuſt and too wiſe, but neuer too good, *Socrat.*

The humor of youth is euer to thinke that good, whoſe goodneſſe he ſeeth not.

There is no good vnleſſe it be volūtary.

A good mans wiſh is ſubſtance, faith and fame, glory, and grace according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

Hee may worthily bee called good, which maketh other men to fare the better for his goodneſſe. The

Thou canst not bee perfectly good, when thou hatest thine Enemie; what shalt thou then bee, when thou hatest him that is thy friend; *Socrates.*

There is no greater delectation and comfort to a good man, then to be seene in the companie of good men, *Plat.*

The further a good man is known, the further his vertues spread, and root themselues in mens hearts and remembrance.

Whatsoeuer is right and honest, and ioyned with vertue, that alone is onely good.

He that is mightie, is not by and by good, but he that is good, is presently mighty, *Isocrates.*

The goodnesse that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches will decay, prosperitie may change, but goodnesse doth continue till death.

The more our grace and goodnesse doth increase, the more our soules addresse themselues to God, *Basil.*

As God is all goodnesse, so loueth hee all good things, as righteousnesse and vertue,

vertue, and hateth vice and wickednesse.

The goodnesse of the soule is the most principall and chiefest goodnesse that can be, *Plato.*

Vir bonus & prudens (qualem vix reperit vnum
Millibus è cunctis hominum consultus Apollo)
Iudex ipse sui totum se explorat ad vnguem
Difficile est hominibus persuadere, bonitatem propter ipsam diligendam, Cicero.

Of Comfort.

Defi. *Comfort is any ease, helpe, or consolation in our troubles and aduersities, which disburdening the minde, restores it to calme and quiet patience.*

COmfort in extreamitie healeth many wounds, pacifieth the discontented heart, and gouerneth the minde.

Troubles are but instructions to teach men wit: for by them thou mayst know falshood from faith, and thy trusty friend from the trayterous foe.

Dispaire not when all worldly means are done; for God will raise thee, if thou trust in him, *August.*

Grieue not at afflictiõs, for they are the rods wherwith God beateth his children.

There is nothing grieuous, if the thought make it not.

Art thou backbited? reioyce, if guiltlesse; if guilty, amend.

Be

Bee not discontented at the losse of children, for they were borne to die.

There is nothing the world can take away because the world giueth nothing, fame perisheth, honours fade, wealth decayeth, onely our true riches is our constancie in all casualties, *Aurel.*

All things are vanitie which are vnder the Sun, all things continuall labour and trauell: what hath man to mourne for then, when all things he can lose in this life, are but fading and miserable?

That comfort is vaine which taketh not away the griefe, *Plato.*

To a minde afflicted with sorrow, the best remedie is, to deferre counsell, vntill the partie bee more apt to take consolation, *Marc. Aurel.*

Let not sorrow ouer-much molest thee, for when thou hast wept thy worst griefe must haue end.

Wrong is the triall of thy patience.

Sicknes is the prison of the bodie, but comfort the libertie of the soule, *Plat.*

The best comfort to a miser, is to behold the ouerflow of his wealth.

The suspectlesse, the temperate, and the

the wise men, are neuer vncomfortable.

By sorrow the heart is tormented, by cõfort when it is halfe dead, it is reuiued.

Sad sighes write the woes of the heart, and kinde speeches comfort the soule in heauinesse.

Assurance puts away sorrow, and feare poysons comfort, *Stobæus.*

He that wil be truly valiant, must neither let ioy nor griefe ouercome him: for better not to be, then to bee a bondslaue to passion.

Hee that coueteth comfort without sorrow, must apply his wit in following wisedome.

To friends afflicted with sorrow, wee ought to giue remedy to their persons, & consolation & comfort to their hearts.

The multiplying of comforts is the asswaging of cares, *Solon.*

In the midst of all thy cares, let this be thy chiefest comfort: hard things may be mollified, strait things may bee loosned, and heauie things shall little grieue him that can handsomely beare them.

Sorrow seldome taketh place in him that abstaineth from foure things, that

is

is from haſtineſſe, wilfull frowardneſſe, pride, and ſloth.

Male de te loquuntur homines, ſed mali non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſequuta eſt.

Of Patience.

Defi. *Patience is a habit that conſiſteth in ſuſtayning ſtoutly all labours & griefs for the loue of honeſty, it is the excellent good thing, that keepeth the tranquilitie of our ſpirit as much as may be in aduerſities, and not to complaine of that which is vncertaine.*

PAtience is a voluntary aduenturing of hard things, for the deſire of vertue, *Socra.*

The remedy of iniurie is by continuall patience to learne to forget them, *Pub.*

He is worthy to bee counted couragious, ſtrong and ſtout, which doth not only with patience ſuffer iniuries, rebukes and diſpleaſures done vnto him, but alſo doth good againſt thoſe euils, *Ariſt.*

Better it is to offer thy ſelfe in Triumph, then to be drawne to it by diſhonor, *Appian.*

It is a ſpeciall ſigne of heroicall magnanimitie to deſpiſe light wrongs, and nothing to reward meane aduentures.

It is good to forbeare to talke of things

things needleſſe to bee ſpoken, but it is much better to conceale things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhee is either her ſiſter or her daughter, *Ariſt.*

The common ſort doe take reuenge for their credit, but noble minds forgiue for their vertue.

Patience without comfort, brings perill of conſumption.

It is a pleaſant tarrying, that ſtayeth from euill doing.

The end of patience is the expectation of promiſes.

That is to be born with patiẽce, which cannot be redreſſed with carefulneſſe.

It is not merit to ſuffer perſecutions, if we haue no patience therein.

It is more ſafetie to forget an iniurie, then to reuenge it, *Aurel.*

The ſweeteſt ſalue for miſerie, is patience, and the onely medicine for want is content.

Patience is the beſt ſalue againſt loue and fortune.

To ſuffer infirmities, & diſſemble miſ-

hap,

hap, the one is the office of constant sicke man, the other of a cunning States man.

To be discreet in prosperity & patient in aduersitie, is the true motion and effect of a vertuous and valiant mind, *Cicero.*

Quintus Fabius, after hee had beene Consull, disdained not to march vnder the Ensigne of other Consuls.

Patience being oft prouoked with iniuries, breaketh forth at last into furie.

It is good for a man to wish the best, to thinke vpon the worst, and patiently to suffer what soeuer doth happen.

Humility, Patience, and faire speech are the pacifiers of wrath and anger.

He seemeth to be perfectly patient, that in his fury can subdue his owne affections.

Patience and preseuerance are two proper notes whereby Gods Children are truely known from Hypocrites, counterfets and dissemblers, *August.*

In suffering of afflictions, patience is made more strong and perfect.

The troubles that come of necessitie, ought to bee borne with boldnesse and good courage.

The best way for a man to be auenged,

is to contemne iniurie and rebuke, and to liue with such honesty and good behauiour, that the doer of wrong shall at last bee thereof ashamed, or at the least lose the fruit of his malice; that is, hee shall not reioyce, nor haue glory of the hinderance and damage, *Plato.*

——Serpens, sitis, ardor, arena,
Dulcia virtuti, gaudet patientia duris,
Leniter ex merito quicquid patiare ferendum est.

Of Friendship.

Defi. *Friendship is a communitie of a perpetual will, the end whereof is fellowship of life, and it is framed by the profit of a long continued loue. Friendship is also an inueterate and ancient loue, wherein is more pleasure then desire.*

FRiendship is a perfect cõsent of things appertaining as well vnto God as to man, with beneuolence and charitie.

Friendship in good men is a blessing, and stable connexing of sundry wills making of two persons one, in hauing and suffering. And therefore a friend is properly called a second selfe, for that in both men is but one minde, and one possession. And that which more is, a man reioyceth more at his friends good happe then he doth at his owne, *Aurel.*

True

True and perfect friendship, is to make one heart and minde of many hearts and bodies.

It is the propertie of true friends to liue and loue together; but fained friends flie from a man in time of triall.

Friendship iudgeth with partialitie, & affection winketh at apparant follies.

A friends loue cannot bee recompenced with riches, when (for his friend) hee putteth his life in ieopardie.

To dissuade a man in a course of honor, were not the part of a friend, & to set on forward in folly, no discretion in a man.

Friends meeting after long absence, are the sweetest flowers in the garden of true affection.

The loue of men to women, is a thing common and of course, but the friendship of man to man, is infinite and immortall, *Plato*.

The fellowship of a true friend in misery, is alwayes sweet, and his counsels in prosperity are alwayes fortunate.

Friendship being an equitie of reciprocall good will, is of three kinds, the one of Neighbourhood, the other Hospitalitie, the last, Loue, *Arist*.

Loue is confirmed either by gifts, or ſtudy of vertue; then goeth it from a paſſion to a perfect habit, and ſo leaueth the name of loue, and is called friendſhip, which no time can violate.

We ought to vſe a friend like Gold, to try him before we haue neede.

Hee is a true friend, whoſe care is to pleaſure his friend in all things, moued thereunto by a meere good will which he beareth vnto him, *Ariſt.*

It is no ſmal griefe to a good nature to try his friend, *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amity conſiſteth in equalitie, & agreeing o the minds.

A friend vnto a friend, neither hideth ſecret, nor denieth money.

The want of friends is perilous, but ſome friends proue tedious.

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppreſſed mind, *Chilo.*

Friends ought alwayes to be tried before they bee truſted, leſt ſhining like the Carbuncle, as if they had fire, they bee

bee found when they be touched, to bee without faith.

Good will is the beginning of friendſhip, which by vſe cauſeth friendſhip to follow.

If thou deſire to bee thought a friende, it is neceſſary that thou doe the workes that belong vnto a friend.

Among friends there ſhould bee no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornfull people are perilous friends.

Friendſhip ought to bee ingendred of equalneſſe, for where equalitie is not, friendſhip cannot long continue, *Cicero.*

Where true friends are knit in loue, there ſorrowes are ſhared equally.

Friends muſt bee vſed, as Muſicians tune their ſtrings, who finding them in diſcord, doe not breake them, but rather by intention or remiſſion, frame them to a pleaſant conſent.

In Muſicke there are many diſcords, before there can bee framed a Diapazon,

and in contracting of good will, many iarres before there bee eſtabliſhed a true and perfect friendſhip.

A friend is in proſperitie a pleaſure, in aduerſity a ſolace, in griefe a comfort, in ioy a merry companion, & at all times a ſecond ſelfe.

A friend is a precious Iewell, within whoſe boſome one may vnload his ſorrowes, and vnfold his ſecrets.

As fire and heat are inſeperable, ſo are the hearts of faithfull friends, *Ariſt.*

Hee that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend helpe his friend priuily, when he knoweth not thereof.

The iniurie done by a friend, is much more grieuous then the wrongs wrought by an enemy.

Friendſhips giuen by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the loue betweene man and wife, that is, of two bodies to bee made one will & affection.

The property of a true friend, is to per-

forme

forme more then hee promiseth, but the condition of a dissembler, is to promise more then he meaneth to performe.

Great proffers are meet to be vsed to strangers, & good turnes to true friends.

If thou intend to proue thy friend, stay not till need and necessitie vrge thee, least such triall bee not only vnprofitable and without fruit, but also hurtfull and preiudiciall.

The opinion of vertue, is the fountaine of friendship.

Fained friends resemble Crownes, that flie not but toward such places where there is something to be fed vpon.

Hee that seeketh after a swarme of friends, commonly falleth into a Wasps nest of enemies.

Friendship oftentimes is better then Consanguinitie.

A friendly admonition, is a speciall point of true friendship.

It is best to be praised of those friends, that will not spare to reprehend vs, when we are blame-worthy.

Hee that wil not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goth about to cut off friendſhip, doth euen as it were goe about to take the Sunne from the World, *Cicero.*

There is no more certaine token of true friendſhip, then is conſent and communicating of our cogitations one with another, *Cicero.*

Vnity is the eſſence of amity.

Hee that hath no friend to comfort him in his neceſſity, liues like a man in the wilderneſſe, ſubiect to euery beaſts tyranny, *Bias.*

Beleeue after tryall, and iudge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelfe.

Shew faithfulneſſe to thy friend, and equitie to all men, *Protag.*

No wiſe man will chuſe to liue without friends, although he haue plentie of worldly wealth.

Though a wiſe man bee contented and ſatisfied with himſelfe, yet will hee haue friends, becauſe he will not bee deſtitute of ſo great a vertue.

There bee many men that want no friends, and yet lacke true friendſhip.

Neuer

Neuer admit him for thy friend, whom by force thou haſt brought into ſubiection.

Hee is not meet to bee admitted for a faithfull friend, which is readie to enter amitie with euery one.

Admit none to thy friend, except thou firſt know how hee hath dealt with his other friends before; for looke how he hath ſerued them, ſo will he likewiſe deale with thee.

The agreement of the wicked is eaſily vpon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for euer, *Hermes*.

As mighty flouds, by how much they are brought into ſmal Riuers, by ſo much they loſe of their ſtrength; ſo friendſhip cannot be amongſt many, without abating the force thereof, *Plut*.

Be ſlow to fall in friendſhip, but when thou art in, continue firme and conſtant, *Socrat*.

Illud amicitiæ, quondam venerabile nomen
Proſtat & in quæſtu pro meretrice ſedet.

O Temperance.

Defi. *Temperance is that light which driueth away round about her the darkneſſe & obſcuritie of paſſ-*

onsshee is of all the Vertues most wholesome: for she perserueth both publ. kely & priuately humane society she lifteth vp the soule miserably throwne downe in vice, and restoreth her againe into her place; it is also a mutuall consent of the parts of the soule causing all disorder and vnbridled affections to take reason for a rule and direction.

TEmperance calleth a man backe from grosse affects, and carnall appetites, and letteth him not exceed, neyther in fooliſh reioycing, nor in vngodly ſorrowing, *Solon.*

A young man vntemperate, and full of carnall affection, quickly turneth the body into age and feeble infirmities, *Anaxagoras.*

Hee cannot commend Temperance, that delighteth in pleaſure, nor loue Gouernment that liketh Ryot.

Conſtancy and temperance in our actions, maketh Vertue ſtrong.

Men muſt eat to liue & not liue to eat.

In priuate families, Continence is to bee prayſed, in publike Offices, Dignity.

Intemperance is the fountaine of all our pertubations.

The pride of the fleſh, is to be curbed and reſtrayned with the ſharpe bite of Abſtinence, *Arist.* The

The moderation of the minde, is the felicitie thereof.

Frugalitie is the badge of Discretion; Ryot, of Intemperance.

Hee that is not puffed vp with Prayse, nor afflicted with aduersities, nor moued by slaunders, nor corrupted by benefits, is fortunately temperate.

Hee that fixeth his whole delight in pleasure, can neuer be wise & temperate.

Temperance, by forebearing to be reuenged, reconcileth our enemies, and by good gouernment conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it selfe, *Hermes.*

It is not Temperance, which is accompanied with a fearefull minde, but that is true Temperance, where the heart hath courage to reuenge, and reason power to restrayne the heart.

Trim not the House with Tables and Pictures, but paint & guild it with Temperance, the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is so called, because it kee-

keepeth a meane in all those things which belong to the delighting of the body, *Arist.*

Temperance cryeth, *Ne quid nimis, Solon.*

The parts of Temperance, are Modestie, shamefastnesse, Abstinence, Continencie, Honestie, Moderation, Sparingnesse, and Sobrietie, *Plato.*

Iustice may not bee without Temperance, because it is the chiefe point of a iust man, to haue his soule free from perturbation.

Heroicall vertues are made perfect by the mixture of Temperance and Fortitude; which separated, become vicious.

A temperate man which it not courragious, quickly becommeth a Coward, and faint-hearted.

Temperance is the Mother of all duty and honesty.

In Temperance a man may behold Modestie without any perturbation of the soule.

Temperance compelleth men to follow reason, bringeth peace to the minde, & mollifieth the affections with concord and agreement, *Socrat.*

He

Hee is worthy to be called a moderate perſon, which firmely gouerneth and bridleth (through reaſon) the vice of ſenſualitie, and all other groſſe affections of the minde, *Aurel.*

Nihil reperiri poteſt tam eximium, quam iſtam virtutem moderatricem animi temperantiam non latere in tenebris, neque eſſe abditam, ſed in luce, Cicero.

Non poteſt temperantiam laudare is, qui ponit ſummum bonum in voluptate: eſt enim temperantia libidinum inimicus.

Of Innocencie.

Deſi. *Innocency is an affection of the minde, ſo well framed, that it will hurt no man, either by word or deed; a tower of braſſe againſt ſlanders, and the onely balme or cure for a wounded name, ſtrengthing the conſcience, which by it knoweth his owne purity.*

THere can bee no greater good then Innocencie, nor worſe euill then a guilty Conſcience.

The innocent man is happy, though he be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the minde be not content and innocent.

The heart pricked with deſire of wrong, maketh ſicke the Innocencie of the Soule.

Riches

Riches and Glory are broken Pillers, but innocency is an vnmouing Colum.

Innocency and Prudence, are two anchors, that cannot bee torne vp by any Tempeſt.

Innocency to God is the chiefeſt Incenſe, and a Conſcience without guilde, is a Sacrifice of the ſweeteſt ſauour, *Aug.*

Innocency being ſtopped of the malignant, taketh breath and heart againe, to the ouerthrow of her enemies, *Cicero.*

As Fire is extinguiſhed by Water, ſo Innocency doth quench reproach.

Of all treaſures in a common-wealth, the innocent man, is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bernard.*

Religion is the ſoule of Innocencie, mouing in an vnſpotted Conſcience.

Innocency is built vpon diuine reaſon. Humane happineſſe conſiſteth in innocency of the ſoule, & vncorrupt maners,

All innocency conſiſteth in Mediocrity, as all vice doth in exceſſe.

Innocency is a good which cannot be taken away by torment, *Marc. Aur.*

Innocency is the moſt profitable thing

in

in the World, becauſe it maketh all things elſe profitable.

Innocency, Palme like groweth in diſpight of oppreſſion.

Beautie is a flower ſoone withered, health is ſoone altred, ſtrength by incontinence abated, but Innocency is Diuine and immortall.

Innocencie is as aſſured comfort, both in life and death.

As length of Time diminiſheth all things, innocencie and Vertue increaſeth all things.

The feare of Death neuer troubleth the minde of an innocent man, *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellence in Age.

Nature, Reaſon, and Vſe, are three neceſſary things to obtaine Innocency, by, *Lactan.*

Vt Nepenthes herba adita poculis, omnem conuiuij triſtitiam diſcutit, ita non mens Inſtans obis, omnem vitæ ſolicitudinem abolet.

Of Kings.

Defi. *Kings are the ſupreme Gouernors and rulers ouer States and Monarches, placed by the hand of God, to figure to the world his Almighty Power, they*

they bee vertuous, they are the blessings of their Realmes, if vicious, the scourges alloted for their subiects iniquities.

THe Maiestie of a Prince, is like the lightning from the East, and the threats of a King like the noise of thunder, Kings haue long armes, and Rulers large reaches, *Ouid.*

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which, their Subiects frame the manner of their liues, and order their Families: and rather from the liues of Princes doe subiects take their patterne and examples, then from their Lawes.

Subiects follow the example of their Princes, as certaine flowers turne according to the Sunne, *Horace.*

Princes are neuer without Flatterers to seduce them, ambition to deprane them, and desires to corrupt them, *Plato.*

It belongeth to him that gouerneth, to bee learned, the better to know what he doth; wise, to finde out how he ought to doe it; discreet, to attend and take opportunitie; and resolute in the action of

of Iuſtice, without corruption or feare of any.

It is neceſſary for Princes to bee ſtout, and alſo rich; that by their ſtoutneſſe they may gather their owne, and by their riches repreſſe their enemies.

It is better for a Prince to defend his owne Countrie by Iuſtice, then to conquer anothers by tyrannie.

That Prince who is too liberall in giuing his owne, is afterwards through neceſſitie compelled to be a Tyrant, and to take from others their right.

As Princes become Tyrants for want of riches, ſo they become vicious through abundance of treaſure, *Plut.*

When an vnworthy man is preferred to promotion, he is preferred to his owne ſhame.

The Prince that is feared of many, muſt of neceſſitie feare many.

The word of a Prince is ſaith royall.

Princes muſt not meaſure things by report, but by the way of conſcience, *Socrat.*

It behoueth a Prince or Ruler, to be of ſuch zealous and godly courage, that hee

hee alwayes ſhew himſelfe to bee as a ſtrong wall for the defence of the truth.

The Princes Palace, is like a common fountaine or ſpring to his City or Countrie; whereby the common people by the cleaneneſſe thereof, be long preſerued in honeſtie, or by the impureneſſe thereof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſt; a King to the profit of all, a Tyrant only to pleaſure a few, *Ariſt.*

A King ought to refraine the company of vicious perſons: for the euill that they commit in his company, is acounted his, *Plato.*

Rulers doe ſinne more grieuouſly by example then by act; and the greater gouernances they beare, the greater account they haue to render, that in their owne precepts and ordinances, they bee not found negligent.

Not onely happy, but alſo moſt fortunate is that Prince, that for righteneſſe of Iuſtice is feared, and for his goodneſſe beloued.

The greater that a Prince is in power aboue others, the more ought he to excell in vertue aboue others. When

When Princes more greedily doe prosecute vices, then their enemies are busie in weauing some web of deadly danger, *Olaus.*

Princes by charging their Kingdomes with iniust Tributes, procure from their subiects a wilfull denyall of due and most iust payments.

Hee that possesseth an Empire, and knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a Prince to be Lord of many Kingdomes, if on the other part he become bond-slaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleasures, as to giue order for matters of importance.

Children borne of Kings, are composed of a precious masse, to bee separated from the common sort, *Plato.*

Malice & vice taking their full swing, through the careere of the power and libertie, which wicked Princes yeeld vnto them, doe push forward euery violent passion, making euery little choler turne to Murder or Banishment; and

euerie

euery regard and loue, to rape or adulterie; and couetoulneſſe to confiſcation.

A Kingdome is nought elſe then the care of anothers ſafetie; and *Antiochus* told his ſon *Demetrius*, that their Kingdome was a noble ſlauerie.

Selfe-loue is not fit for Princes, nor Pride an ornament meet for a Diademe.

Kings and Princes do loſe more in the opinions they hold, then in the reaſons they vſe.

It is no leſſe diſcredit to a Prince to haue deſtroied many of his ſubiects, then it is to a Phyſician to haue killed many of his Patients.

Kings, as they are men before God, ſo are they Gods before men, *Lactan.*

It is very requiſite that the Prince liue according to that Law himſelfe which he would haue executed vpon other men, *Archi.*

It becommeth a King to take good heed to his Counſeilors, in noting who ſooth his luſts, and who intend the publike profit, for thereby ſhall he know the good from the bad, *Plutarch.*

The ſtrength of a Prince, is the friend-

friendſhip and loue of his people.

That King ſhal beſt gouern his Realm, that raigneth ouer his people, as a Father doth ouer his children, *Ageſi.*

So great is the perſon and dignitie of a Prince, that in vſing his power and authority as he ought, he being here among men vpon earth, repreſenteth the glorious eſtate, & high Maieſty of God in heauen, *Ambr.*

It is requiſite for all thoſe that haue rule & gouernance in a Common-weale, vnder their Prince, to know the bounds of their eſtate, and the full effect of their dutie that by executing Iuſtice, they may be feared, and by ſhewing mercie, they may be loued, *Lactan.*

It is requiſite for Princes, to place ſuch men in authority, as care leaſt for it, and to keepe them from gouernment that preſſe forwards to it.

Except wiſemen be made Gouernours or Gouernours be made wiſe men, Mankind ſhall neuer liue in quiet, nor vertue be able to defend her ſelfe, *Plato.*

Hee that would bee a Ruler or Gouernour, muſt firſt learne to bee an obedient ſubiect

subiect; for it is not possible for a proud and couetous minded subiect to become a gentle and temperate Gouernour, *Alex. Seuerus.*

When rule and authoritie is committed vnto a good man, hee doth thereby publish his vertue, which before lay hid: but being committed to an euill man, it ministreth boldnesse and licence to him, to doe that euill which before hee durst not doe, *Di.*

Animata imago Rex putandus est Dei.
Nulla fides regni sociis: omnisq; potestas
Impatiens consortis erit.

Of Nobilitie.

Defi. *Nobility is a glittering excellencie proceeding from Ancestors, and an honour which commeth from an ancient Linage and stocke: it is also a prayse, that proceedeth from the deserts of our Elders and Forefathers & of this nobleneſse there are three sorts, the first bred of vertue and excellent deeds, the second proceedeth from the knowledge of honest discipline and true sciences, the third commeth from the Scutchions and armes of our Ancestors, or from riches.*

NObility is of more antiquity then possessions, *Cicero.*

The time of our life is short, but the Race of Nobilitie and Honour, euerlasting, *Cicero.* No-

Noblencſſe of Birth, is either vniuerſall or particular, the firſt to bee borne in a Noble and famous Countrey, particular, to come of noble Progenitors, *Ariſt.*

Nobilitie is beſt continued by that conuenient meanes whereby it roſe.

Hee is not to bee held for noble that hath much, but he that giueth much.

It is requiſite for him that is noble borne, to take heed of Flatterers, for they will bee readie daily to attend his perſon for profit ſake.

Nobilitie is a title quickly loſt, for if Riches forſake it, or Vertue abandon it, it ſtraight-way becommeth as a thing that had neuer beene.

Whatſoeuer thy Father by his worthines hath deſerued, belongs not to thee, it is thine owne deſerts that muſt make thee noble.

Vertue & noblines can neuer be ſeen in a man, except he firſt put away his vices.

He that defendeth his Country by the Sword, deſerueth Honour, but hee that maintaineth it in Peace, meriteth more Honour.

The Nobility which wee receiue from our Anceſtors, becauſe it commeth no

from our selues, is scarcely to be counted our owne.

To come of noble Parentage, and not to bee endued with noble qualities, is rather a defamation then a glory.

Noble persons haue the best capacities, for whether they giue themselues to goodnesse or vngraciousnesse, they doe in either of them so excell, as none of the common sort of people can come any thing nigh them, *Cicero*.

True Nobilitie consisteth not in dignitie, Linage, great Reuenues, Lands, or possessions, but in wisdome, knowledge and vertue, which in man is very nobilitie, and that nobilitie bringeth man to dignitie.

True Nobilitie is not after the vulgar opinion of the common people, but is onely the prayse and firname of vertue.

Omnes boni semper nobilitati fauemus, & quia vtile est de publicæ nobiles esse homines dignos maioribus suis. & quia valere debet apud nos clarorum hominum senex de Republica meritorum memoria, etiam mortuorum, Cicero.

——*Nobilitas sola est atq; vnica virtus.*

Of Honour.

Defi. *Honour is a passion of the soule, and a mighty desire*

desire, naturally desired of all creatures, yet many times mistaken, by inacquaintance with vertue.

HOnour & glory labour in mistrust, and are borne Fortunes Bondslaues.

Honor is the first step to Disquiet, and Domin on is attended with Enuy, *Gue.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour is the fruit of vertue and truth.

Honour, Glory and Renowne, is to many persons more sweet then life.

It is the chiefest part of Honour, for a man to ioyne to his high Office and calling, the vertue of affabilitie, lowlinesse, tender compassion and pitie: for thereby he draweth vnto him, as it were by violence, the hearts of the multitude, *Olaus Magnus.*

The greater the persons be in authoritie, that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of Honor, to prayse an enemy then his friend.

Happy is that Country, whose Captaines are Gentlemen, and whose Gentlemen are Captaines.

Honor is noe priuiledge against infamy.

A man ought not to thinke it Honour for himself to heare or declare the newes of others but that others should declare the vertuous deeds of him.

To attaine to Honour, Wisdome is the Pole-starre, and to retaine it, Patience is necessary.

The next way to liue with Honour, and die with prayse, is to bee honest in desires, and temperate in our tongues.

The conditions of Honour are such, that she enquireth for him she neuer saw, runneth after him that flies from her, honours him that esteemes her not, demandeth from him that wils her not, giueth to him that requires her not, and trulleth him whom she knoweth not.

Noble men enterprizing great things, ought not to imploy their force, as their owne minde willeth, but as Honour and Reason teacheth. *Plutarch.*

High and noble Hartes which feele themselues wounded, doe not so much esteeme their owne paine, as they are angry to see their enemies reioyce.

The Captaine which leadeth a Coun-

cry

try by intreaty, deserueth more Honour then he that ouercometh it by battle.

Honour without quiet, hurteth more then it doth profit.

He that regards his reputation, must second all things to his Honour.

The Heauens admit but one Sun, and high places but one Commander.

Men in authoritie are eyes in Estate, according to whose life euery priuate man applieth his manner of liuing.

It is not the place that maketh the person, but the person that maketh the place Honourable, *Cicero.*

There is more Honour purchast in pleasuring a foe, then in reuenging a thousand iniuries.

Where hate beares Soueraignty, Honour hath no certaintie.

Honour is brittle, and riches are blossomes, which euery frost of Fortune causeth to wither.

Better is it for the Honourable to bee praysed for many foes foyled, then for many Barnes filled.

A man hauing honour, & wanting wisdome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit sed honoris cursus sempiternus: Is honos videri solet, qui non propter spem futuri beneficij, sed propter magna merita claris viris defertur & datur: estque non inuitamentum ad Tempus, sed perpetuæ virtutis præmium.

Of Liberalitie.

Def. *Liberality is an excellent vse of those benefits which God putteth into our hands for the succouring of many, which vertue is alwaye her ioyned together with Iustice, and ought to bee guided by moderation and reason.*

BOunties best honour is to helpe the poore, and happines to liue in good mens thoughts.

True bountie is neuer tied vnto suspect.

Liberality is approued by two Fountaines, the one is a sure iudgement, the other is an honest fauour.

That man is onely liberall, which distributeth according to his substance, & where it is most needfull, *Thales*.

The whole effect of bountie is in loue.

Who in their bountie doe beginne to want shall in their weakneſſe find their friend and foes.

He is called a liberall man which according to his reuenewes giueth freely, when, where, and to whom hee should,

He

He that may giue, and giueth not, is a cleere enemie, and hee that promiseth forthwith, and is long before hee performe is a suspicious friend, *Aurel.*

Gifts make beggers bold, and he that lends, must lose his friend, or else his mony without heed.

Bountie hath open hands, a zealous heart, a constant faith in earth, and a place prepared in Heauen.

He neuer giues in vaine, that giues in zeale.

They that bee liberall, doe withhold or hide nothing from them whom they loue; whereby loue increaseth, & friendship is also made more firme and stable.

As Liberalitie maketh friends of enemies, so pride maketh enemies of friends.

Liberalitie and thankfulnesse, are the bonds of concord, *Cicero.*

A liberall minded man can neuer bee enuious.

Bountie for giuing fraile and mortall things receiues immortall fame for his reward.

The deeds of the liberall do more profit the giuer, then benefit the receiuer.

Liberality in a noble mind is excellent, although it exceed in the tearme of measure.

A liberall heart causeth benevolence, though sometimes through misfortune, abilitie be wanting.

It is a token of Righteousnesse to acknowledge Heavens Liberalities, and to giue Praises to God for so great benefits, *Ecus.*

The Office of Liberalitie consisteth in giuing with iudgement, *Cicero.*

That Liberality is most commendable, which is shewed to the distressed, vnlesse they haue deserued that punishment; for good deeds bestowed vpon vndeseruing persons are ill bestowed.

The best propertie in a King, is to let no man excell him in Liberality. *Agesila.*

Extra fortunam est quicquid donatur amicis:
Quas dederis solas semper habebis opes. Ouid.

Liberalitate qui vtuntur, benevolentiam sibi conciliant, & (quod aptissimum est ad quietè viuendum) charitatem.

Of Benefits.

Defi. *Benefits are those good turnes which are receiued either by desert, or without desert, tending to our happinesse of life, or amendment of manners.*

It

IT is a great commendation in the giuer, to bestow many benefits vpon him which deserueth well, and desireth nothing.

He that minsteth to giue, must not say, Will you haue any thing?

If thou promise little and performe much, it will make thy benefits to bee the more thankfully received, *Aurel.*

He that knoweth not how to vse a Benefit, doth vnwillingly aske it.

He receiueth a Benefit in the giuing thereof, which bestowes his gift on a worthy man.

Hee bindeth all men by his benefits, which bestoweth them vpon such as doe well deserue them.

The liberall man doth daily seeke out occasiõ to put his vertue in practice, *Cic.*

The memory of a Benefit doth soone vanish away, but the remembrance of an injury sticketh fast in their heart.

He is a Conquerour which bestoweth a good turne, and he vanquished which receiueth it.

As the Moone doth shew her light in the World, which shee receiueth from

the Sonne, so wee ought to bestow the benefits receiued of God, to the profit and commoditie of our Neighbour.

This is a Law that should be obserued betwixt the giuer and the receiuer, the one should straight way forget the benefit bestowed, & the other should alwayes haue it in remembrance, *Solon.*

It becommeth him to hold his peace that giueth a reward, farre better then it becommeth him to bee silent that receiueth a benefit.

He that doth thankfully receiue a benefit, hath paid the first pension thereof alreadie.

He that thinks to be thankfull, doth straight way thinke vpon recompence.

That gift is twice double to be accepted of, which commeth from a free hand, and a liberall heart.

It behoueth a man in receiuing of benefits to be thankfull, though hee want power to requite them, *Aurel.*

A benefit well giuen, recouereth many losses.

The remembrance of a good turne, ought to make the receiuer thankfull.

Nor

Nor Gold, nor Siluer, nor ought we receiue, is to be accounted a benefit, but the mind of him which giueth.

He giueth too late, who giueth when he is asked, *Plautus.*

Ita sunt omnes nostri ciues.
Si quid benefacias leuiter pluma gratia est,
Si quid peccatum est, plenas iras gerunt.
Beneficium nec in puerum, nec in senem conferendum est: in hunc, quia perit antequam gratiæ referendæ detur opportunitas, in illum quia non meminit.

Of Courtesie.

Defi. *Courtesie is a vertue, which belongeth to the courragious part of the soule, wherby we are hardly moued to anger, her office and duty is to be able to support & endure patiently those crimes which are laid vpon her: not to suffer her selfe to be hastily carried to reuenge, nor to bee too easily spurred to wrath, but to make him that possesseth her, mild, gracious, and of a stayed and setled minde.*

COurtesie in Maiestie, is the next way to bind affection in duty, *Aug.*

As the tree is knowne by his fruit, the Gold by the touth, and the Bell by the sound: so is mans Birth by his Beneuolence, his Honour by his Humilitie, and his Calling by his Courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he ouercame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewaileth her dead enemies, and cheriſheth her liuing friends.

The courteous man reconcileth diſpleaſure, the froward vrgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie couereth many imperfections, and preuenteth more dangers.

It is a true token of Nobilitie, and the certaine marke of a Gentleman, to bee courteous to ſtrangers, patient in iniuries, and conſtant in performing what he promiſeth.

As the peg ſtraineth the Lute-ſtrings, ſo courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by choller.

Courteſie draweth vnto vs the loue of ſtrangers, and good liking of our owne Countrimen.

Hee that is milde and courteous to others, receiueth much more honour then the partie whom he honoureth, *Plut.*

They lie who ſay, that a man muſt vſe Cruelty

Crueltie towards his enemies, esteeming that to be an Art onely proper to a noble and courageous man, *Cicero.*

Mildnesse and Courtesie are the Characters of an holy soule, which never suffereth innocencie to be oppressed.

It becometh a noble and strong man, to bee both courageous and courteous, that he may chastise the wicked and pardon when need requireth, *Plato.*

The rigour of Discipline directing Courtesie, & Courtesie directing Order, the one will set forth and commend the other; so that neither rigour shall be rigorous, nor Courtesie dissolute.

As it belongeth to the Sun to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion, and be courteous to the miserable, *Arist.*

Satis est homines imprudentia lapsos non erigere, vrgere vero iacentes, at præcipitantes impellere certè est inhumanum, Cicero.

Of Iustice.

Defi. *Iustice is godlines, and godlinesse is the knowledge of God: it is moreouer, in respect of vs taken for an equall description of right and of Lawes.*

Iustice

IVstice allots no priuiledge to defraude a man of his Patrimonie.

Iustice is a vertue that giues euery man his owne by euen portions.

Delay in punishment, is no priuiledge of pardon.

Iustice is the badge of Vertue, the staffe of Peace, and the maintenance of Honor, *Cicero.*

It is a sharp sentence that is giuen without iudgement.

Good mens eares are alwayes open to iust mens Prayers, *Basil.*

Not the paine, but the cause maketh the Martyr, *Ambrose.*

The office of a Iustice is to bee giuen for merit not for affection.

A publike fault ought not to suffer a secret punishment.

Iustice and order are the onely preseruers of worldly quietnesse.

The parts which true Iustice doth cõsist of, are in number seuen; Innocencie, Friendship, Concord, Godlinesse, Humanitie, Gratefulnesse, & Faithfulnesse.

Iustice is painted blind, with a Veile before her face, not because she is blind

but

but thereby to signifie, that Iustice, though shee doe be[illegible] that which is righ and honest, yet will she respect no person.

In *Athens* were erected certaine Images of Iudges without Hands and Eyes to shew that Iudges should neither be corrupted with Bribes, nor by any person drawne from that which is right & Law, *Quin.*

A good Iudge is true in word, honest in thought, and vertuous in his deed, without feare of any but God, without hate of any but the wicked.

There are two kinds of Iniustice, the one is of such as doe wrongfully offer it, and the other is of those, who although they bee able, yet will they not defend the wrong, from them vnto whom it is wickedly offered, *Cicero.*

He that politickly intendeth good to the Common-wealth, may well bee called iust, but he that practizeth onely for his owne profit, is a vicious and wicked person.

A good Magistrate may be called the Physician of the Common-weale.

Hee

He is a good Iudge that knoweth how and where to distribute.

Hee that flyeth in iudgement, confesseth himselfe to be faultie, *Mar. Aurel.*

The Iudge himselfe is condemned, when the guiltie person is pardoned.

As a Physician cannot see euery secret griefe, but vpon reuealement may apply a curable Medicine for a hidden disease, so many can discouer a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedie the same.

A Iustice ought to doe that willingly which he can doe, and denie that modestly which he cannot doe.

As there is no assurance of faire weather vntill the Skie be cleere from clouds, so there can be in no Common-wealth a grounded peace and prosperitie; where there are no informers to find out offences, as well as Magistrates to punish offenders.

Philosophers make foure sorts of Iustice, the first Celestiall the second Naturall, the third Ciuill, the fourth Iudiciall.

Iustice is a perfect knowledge of good and

and euill agreeing to naturall reason, *Arist.*

Iustice is a vertue of the minde, rewarding all men according to their worthinesse.

Wisdome and Eloquence without Truth and Iustice, are a *Panurgie*, that is to say, a guile or sleight, such as Parasites vse in Comedies, which still turneth to their owne confusion.

Couetousnesse and wrath in Iudges, is to be hated with extreame detestation.

Celestiall Iustice, is perfect consideration & dutifull acknowledging of God.

Naturall Iustice, is that which all people haue in themselues by Nature.

Iudiciall Iustice, depends vpon Lawes made for the commoditie of a Common-weale.

Iustice is a measure which God hath ordained amongst men vpon earth, to defend the feeble from the mighty, the Truth from falshood, and to root out the wicked from among the good, *Lactan.*

Euery man in generall loueth Iustice, yet they all hate the execution thereof in particular, *Cicero.*

For

Fortitude without wisdome, is but rashnes, Wisdome without Iustice, is but craftinesse, Iustice without Temperance, is but crueltie; Temperance without Fortitude, is but Sauageneſſe.

Equitie iudgeth with lenitie, Lawes with extremitie.

Hatred, Loue, and Couetousneſſe, causeth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of their charge.

It is better for a man to be made a Iudge among his enemies, then among his friends, for of his enemies hee ſhould make one his friend, but among his friends he ſhould make one his enemie.

Iuſtice, of the Poets, is fained to be a Virgin, and to haue raigned among men in the Golden World, who being by them abuſed, forſooke the World, and returned to the Kingdome of *Iupiter*.

Iuſtitia ſine prudentia plurimum poterit, ſine iuſtitia nihil valebit prudentia, Cicero.

Totius iuſtitiæ nulla eſt capitalior, peſtis quam eorum qui tum, dum maxime fallunt, id agunt vt boni videri videantur, Cicero.

Of

Of Lawes.

Def. *The Law is a singular reason imprinted in nature, commanding those things that are to bee done, and forbidding the contrary: it is diuided into two parts; that is the Law of Nature, and the Law written: the Law of Nature is a sense and feeling which euery one hath in himselfe, and in his conscience, whereby he discerneth betweene good and euill as much as suffiseth, to take from him the cloake of ignorance, in that he is reproued euen by his owne witnesse. The Law written, is that which is diuided into Diuinity and Ciuility, the first teaching Manners, Ceremonies, & Iudgements: the latter, matters of Policie and Gouernment.*

THe vertues of the Law are foure, to beare sway, to forbid, to punish and to suffer.

The precepts of the Law may be comprehended vnder these three points, to liue honestly, to hurt no man wilfully, and to render euery man his due carefully *Arist.*

Whatsoeuer is righteous in the Law of man, the same is also righteous in the Law of God. For euery Law that by man is made, must alwayes be consonant to the Law of God.

The Law is a certaine Rule proceeding from the minde of God, perswading

ding that which is right, and forbidding that which is wrong.

Euill Iudges doe most commonly punish the Purse, and spare the person.

Iudges ought to dispatch with speed, and answere with patience.

Law and Wisdome are two laudable things, for the one concerneth Vertue, and the other good conditions.

The Law was made to no other end, but to bridle such as liue without reason of Law.

A true and faithfull heart standeth more in awe of his Superiour, whom he loueth for feare, then of his Prince, whom he feareth for loue.

An euill costome, be it for continuance neuer so ancient, is nought else then the oldnesse of errour, *Lactan.*

How many more Tauernes, so many more Drinkers; the number of Physicians, the increase of Diseases; the more account that Iustice is made of, the more Suits, so the more Lawes, the more corruption, *Plato.*

The Heart, Vnderstanding, Counsell and Soule in a Common-wealth, are the good

good Lawes, and Ordinances therein vsed, *Cicero*.

To restraine punishment is a great errour in Gouernment.

It becommeth not a Law-maker to be the Law-breaker, *Bias*.

Those Countries must needs perish, where the Common Lawes bee of none effect.

Those Cities in which there are no seuere Lawes for the punishing of sinne are rather to bee counted Forests for Monsters, then places habitable for men, *Plato*.

Foure things belong to a Iudge, to heare courteously, to answere wisely, to consider soberly, and to giue iudgement without partialitie, *Socrates*.

A man ought to loue his Prince loyally, to keepe his lawes carefully, and to defend his Countrie valiantly.

Chiefly three are to bee obeyed and reuerenced, one God, one King, and one Law.

Foure Customes are more pleasant to be recounted, then profitable to bee followed, the Liberties of Neighbours, the

the Gallantneſſe of Women, the Goodneſſe of wine, and the Mirth and Ioy at Feaſts.

Lawes are like Spiders Webs, which catch the ſmall Flies, and let the great breake thorow.

The Lawyer that pleades for a mightie man in a wrong matter, muſt either forgoe the Truth, or forſake his Clients friendſhip.

The moſt neceſſary Law for a Common-wealth, is, that the people among themſelues liue in Peace and Concord, without ſtrife or Diſſention, *Cicero.*

Lawes doe vexe the meaner ſort of men, but the mightie are able to withſtand them.

The Law is a ſtrong and forcible thing if it get a good Prince to execute it.

The Law that is perfect and good, would haue no man either condemned or iuſtified, vntill his cauſe were both throughly heard, and vnderſtood as it ought.

An euill Law is like the ſhadow of a Cloud which vaniſheth away ſo ſoone as it is ſeene.

Quid

Quid faciant leges vbi sola pecunia regnat?
Aut vbi paupertas vincere nulla potest?
Tu per cos empta miseros defendere lingua.
Non bene scælesti Iudicis arca patet.

Of Counsell.

Defi. *Counsell is a holy thing, it is the sentence or aduice, which particularly is giuen by euery man for that purpose assembled, it is the key of certaintie and the end of all doctrine and studie.*

THere is no man so simple but he can giue counsell, though there bee no need: and there is none so wise as himselfe, but he will be willing to heare counsell in time of necessitie.

It is the easiest thing in the world to giue good counsell to another man, and the hardest for a man to follow the same himselfe.

Take no counsell of a man giuen wholy to the World, for his aduice will be after his owne desire, *Pythag.*

Make not an enuious man, a Drunkard, nor him that is in subiection to a woman of thy counsell, for it is vnpossible for them to keepe close thy secrets.

Good counsell may properly bee called the b gining and ending of euery good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he aske the counsell or aduice of his friend.

Hee that doth nothing without good aduice, need not repent him after the deed, *Bias.*

It is better to preferre the stedfast counsell of aduised policie, then the rash enterprise of malepert boldnesse.

Counsell doth more charme teen good, if the giuer thereof be not wise, and he which receiueth it very patient.

Counsell is to be giuen by the wise, and the remedie by the rich.

In counsels wee must bee hard to resolue, and constant to performe.

He that vseth many counsels, is not easily deceiued.

In time of necessity, a wiseman will be glad to heare counsell.

As it is the part of a wiseman, wisely to consult, and giue counsell, so is it the dutie of a wary man heedfully to conceiue and vprightly to iudge, *Cuena.*

It is an easie thing for a man being in perfect health to giue counsell to another that

that is sicke, but it is hard for the sicke man to follow that counsell, *Becanus.*

The greatest benefit that one friend can doe vnto another, is in waighty matters to succour him with good counsell.

Parui sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnae geruntur, sed consilio, authoritate & prudentia Cicero

Of Precepts.

Def. *Precepts are many Rules, Orders, or Methods, which by instruction leaues vnto, or to good conuersation, or to a happinesse of life, being grounded vpon the Grace of God, and his Word.*

IF thou talke, keepe measure in thy communication: for if thou bee too briefe, thou shalt not be well vnderstood, if too long, thou shalt be troublesome to the hearer, and not well borne in minde, *Protag.*

Thankes waxeth old, as soone as gifts are had in possession.

He that refuseth to buy counsell good cheape, shall buy repentance deere.

Mocke no man in his misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Thinke

Thinke that the weakeſt of thine enemies is ſtronger then thy ſelfe.

Deſire not that of another, which thou thy ſelfe being asked wouldeſt denie, *Pythag.*

Giue no vaine or vnmeet Gifts, as Armour to a Woman, Bookes to a Ploughman, or Net to a Student.

If thou beſtow a benefit, keepe it ſecret, but if thou receiue any, publiſh it abroad.

Giue at the firſt asking. for that is not freely giuen which is often craued.

Take in good worth whatſoeuer happeth, and vpbraid no man with his misfortune.

Labour not to informe him that is without reaſon, for ſo ſhalt thou make him thine enemie.

Be neither haſty angry, nor wrathfull, for they be the conditions of a Foole.

Feare to hazard that for the gaine of a momentary pleaſure, which being once loſt can neuer be recouered, *Aug.*

Eſteeme not a fading content before a perpetuall Honour.

Apparell thy ſelfe with iuſtice, and cloath

cloath thy selfe with Chastitie, so shalt thou bee happy, and thy workes prosper.

Feare to commit that which thou oughtest to feare.

Forget not to giue thankes vnto them that instruct thee in Learning, nor challenge vnto thy selfe the praises of other mens inuentions.

Attempt not two things at once, for the one will hinder the other.

Bee not slacke to recompence them that haue done thee good.

Be rather too much forward, then too much negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues brim.

Be not superfluous in words, for they doe greatly deface the authority of the person,

Let Vertue bee thy Life, Valour thy Loue, Honour thy Fame, and Heauen thy Felicitie.

Bee not led away with euery new opinion, for it is the onely way to bring thee to errour.

Let not thy liberality exceede thy abilitie.

Let not the eye goe beyond the eare, nor the tongue so farre as the feet, *Plato.*

Chuse rather to liue solitary then in the company of wicked women.

Beware of Pride in prosperitie, for it will make thee impatient in time of aduersitie.

Neither suffer thy hands to worke, thy tongue to speak, nor thine eares to heare, that which is filthy and euill. *Hermes.*

Be not secure, lest want of care procure thy calamitie nor be too carefull, least pensiue thoughts oppresse thee with miserie.

Speak no more to a stranger in priuate, thē thou wouldest haue publikly known.

Hazard not thy hap on another chance.

Be alwayes one to thy friend, as well in aduersitie as prosperitie.

Behold thy selfe in a Looking glasse, and if thou appeare beautifull, doe such things as become thy beauty, but if thou seeme foule, then performe with good manners the beautie that thy face lacketh, *Socrates.*

Choose thy Wife rather for her Wit and

and Modestie, then for her Wealth and Beautie.

Keepe secret thy mishap, least thine enemie wax ioyfull thereat.

Keepe whatsoeuer thy friend committeth vnto thee, as carefully as thou wouldest keepe thine owne.

If thy parents wax poore supply their want with thy wealth; if froward with Age, beare patiently with their imperfections.

Honor them that haue deserued honor.

Liue and hope, as if thou shouldest die immediately.

Neuer prayse any vnworthy person, because he hath worldly wealth.

Tell no man afore-hand what thou intendest, for if thou speed not in thy purpose, thou shalt be mocked, *Socrates.*

Neuer wish for those things that cannot be attained,

Rather chuse to purchase by perswasion then to enioy by violence.

Striue not in words with thy parents, although thou tell the truth.

Haunt not too much thy Friends House, for farre he wax wearie of thy

often comming, neither be too long absent, for that ingendreth suspition of thy true friendship.

Fly from the filthy pleasures of the flesh, as thou [illegible]dest fly from the sting of a Serpen[illegible]

Giue [illegible] man, and he will requite [illegible]hou giue to an euill man, he will ask[illegible] more, *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good; defer it not till the next day, for thou knowest not what chance may happen the same night to preuent thee, *Olaus Mag.*

Giue not thy selfe to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersitie which may afterward happen,

To a man full of questions, make no answer at all, *Plato.*

Take good heed at the beginning to what thou grantest; for after one inconuenience, another followeth.

If thou doubt in any thing, aske counsell of wise men, and bee not angry although they reproue thee.

Liue

Liue with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to all men as thou wouldest be done vnto.

Boast not of thy good deeds, lest thy euill be also laid to thy charge.

Performe thy promise as iustly as thou wouldst pay thy debts, for a man ought to be more faithful then his oath, *Anr.*

If thou doe good to an ill disposed person, it shall happen to thee as it doth to those that feed other mens Dogges, which barke as well at their feeder, as at at any other stranger.

Neuer spread thy Table to Tale-bearers and flatterers, nor listen with thine eares to murmuring people, *Bias.*

Be not like the Boulter which casteth out the Flowre, and keepeth the Bran.

Si vis ab omnibus cognosci, da operam vt à nemine cognoscaris.

Nulli te facias nimis sodalem.

Gaudebo minus & minus dolebis.

Of Considerations.

Def. *Consideration or iudgement, is that which properly ought to be in euery Magistrate, obseruing the tenour of the Law, it is the distinguisher of controuersies, and bringer forth of happie counsels and agreements.*

CONsideration is the enemie to vntimely attempts, *Solon.*

There is no needles poynt so small, but it hath his compasse, neither is there any Haire so slender, but it hath his shadow.

He is not to be accounted rich, who is neuer satisfied: nor happy, whose stedfast mind in quite possession of Vertue is not established.

The consideration of pleasures past, greatly augments the paines present.

No man doth so much reioyce at his prosperitie present, as he that calleth to mind his miseries past, *Chilo.*

It is a benefit to denie such things as will hurt him that asked them.

The pardon may well be granted, where he that hath offended is ashamed of his fault.

Wisemen will alwayes consider what they ought to doe before they conclude any thing.

In any affaires whatsoeuer, there can be no greater danger, or else no greater safety, then soundly to consider, into whose hands men commit their causes. *Iustine.*

Wee must thinke with consideration, consider with acknowledging, acknowledge with admiration, admire with loue, and loue with ioy in the midst of woe, S.P.S.

Not so hard is the inuention in getting, as the disposition in keeping, when it is gotten. *Ouid.*

Men lose many things, not because they cannot attaine them, but because they dare not attempt them. *Pythag.*

As a Vessel sauoureth alwayes of the same liquor wherewith it wa first seasoned, so the mind retaineth those qualities in age, wherein it was trained vp in youth, *Horace.*

Consideration is the roor of all noble things, for by her we doe attaine to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration neuer prosper in their actions.

Consideration is an honour to the meanest, and Improuidence a shame in Princes.

God consideration ought to bee laid

before we giue credit for faire tongues, oft-times worke great mischiefe.

Circumspect heed in warre, is the cause of scaping many dangers in peace.

The causes bringing circumspection, are, feare, care, necessitie, and affection.

Feare afflicteth, care compelleth, necessitie bindeth, affection woundeth.

Be circumspect to shew a good countenance to all, yet enter not into familiaritie with any but onely such whose conuersation is honest, and whose truth by triall is made trustie. *Archim.*

Suddaine trust brings suddaine Repentance.

Qui sua metitur ponderа ferre potest.
—Versato diu quid ferre recusent,
Quid valeant humeri, Horace.

Of Office.

Desi. *Office or dutie is the knowledge of man, concerning his owne nature and contemplation of diuine nature, and a labour to benefit our selues, and all other men: it also taken for authority to rule.*

MAns life may not bee destitute of Office, because in it honestie consisteth.

Office is the end whereunto Vertue aymeth, and chiefly when wee obserue things comely. The

The first Office of dutie, is to acknowledge the Diuinitie.

Office is strengthened by zeale, and zeale makes opinion inuincible.

We must feare a dissembling Officer, because he delights in a tyrannous office.

The Office of a wiseman, prefers euer Consideration before conclusion.

In doing nothing but what we ought, wee deserue no greater reward but what we bear about vs, *Chrys.*

To know euill is an Office of Profit, but to vse Euill, is a sinne of Indignitie.

Vpon the Anuile of Vpbraiding, is forged the Office of vnthankfulnesse.

It is an Office of Pitie, to giue a speedy death to a miserable and condemned Creature, *Bias.*

Loue, Sufficiencie, and Exercise, are the three Beauties which adorne Offices.

Old men wel experienced in Lawes and Customes, ought chiefly to be chosen Officers.

It is not meete that man should beare any authority, which with his money seeketh to buy another mans Office.

The buyers of Offices sell by retaile.

as deare as they can, that which they buy in groſſe.

No point of Philoſophy is more excellent, then Office in publike affaires, if Officers doe practice that which Philoſophers teach.

Where Offices are vendible, there the beſt monied ignorance beare the greateſt rule.

They which ſell offices, ſell the moſt ſacred thing in the world, euen Iuſtice it ſelfe, the Common-wealth, Subiects, and the Lawes.

He is onely fit to rule and beare Office, which comes to it by conſtraint, & againſt his will.

The Office of a Monarch, is continually to looke vpon the Law of God, to engraue it in his ſoule, and to meditate vpon his Word.

Officers muſt rule by good Lawes, & good Examples, iudge by Prouidence, Wiſdome and Iuſtice; and defende by Proweſſe, Care, and Vigilance, *Ageſi.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mauult, quàm deſerere vllam officii partem. Cicero.

Si-

Sigismundus *Romanorum Imperator dicere solitus est, Nulla nobis militia opus esset, si suus quisque Ciuitates Prætores cæterique Magistratus moderate iusteque gubernarent.*

Of Ancestors.

Defi *Ancestors are our forefathers, the reputed first beginners of our Names and Dignities from whom we challenge a lineall discent of Honour, proning our selues of their selfe substance.*

TRue Nobility descending from Ancestrie proues base if present life continue not the Dignitie, *Ofor.*

What can the Vertue of our Ancestrie profit vs, if wee doe not imitate them in their godly actions.

Great Merits aske great Rewards, and great Ancestors vertuous Issues.

As it is more common to reuenge then to reward, so it is easier to be borne great, then to continue great, *Stobæus.*

It is miserable to pursue the change which gaines nothing but sorrow, and the blot of Ancestrie.

The thing possest is not the thing it seemes, and though we bee great by our Ancestors, yet we forget our Ancestors, *Suet.*

The shiftings of Chambers changeth

nos

not the diſeaſe, and the exchange of names, exchangeth not nature and Anceſtrie.

Ambition, which chiefly comes from Anceſtours being got to the top of his deſires, cuts off the meane, by which hee did climes.

From our Anceſtors come our names, but from our Vertues our Reporte.

Mercinary faith is diſcontented with euerie occaſion, and new ſtart-vp glorie, with any old fame.

When greatnes cannot beare it ſelfe, either with Vertue or Anceſtrie, it ouerthrowes it ſelfe onely with the weight of it ſelfe

Many troubled in conſcience for diſgracing their names with raſh Acts, in cold blood repent their diſhonours.

The baſe ſlue of ignoble Anceſtrie, will loſe their troths to ſaue their liues.

Might will make his Anceſtors whom he pleaſeth.

The euent of things is cloſed vp in darkeneſſe and though wee know what our Anceſtors were, we know not what we ſhal be.

The longer we delay the ſhew of vertue, the ſtronger wee make preſumptions, that we are guiltie of baſe beginnings,

The more a man toiles his mind, the more he is defiled, and the more a man boaſts of euill Anceſtors, the more he is diſmayed.

Stemmata quid faciunt, quid prodeſt (Pontice) longo
Sanguine cenſeri, pictoſq; oſtendere vultus.
Maiorum, & ſtantes in curribus Æmilianos? Iuve.
——*genus, & proauos, & quæ non fecimus ipſi*
Vix ea noſtra voco. Ouid.

Of Warre.

Defi. *Warre is of two ſorts, Ciuill, & forraine, ciuil Warre, is the ouerthrow of all Eſtates, & Monarchies, and the ſeede of all kinds of euill in them, euen of thoſe that are moſt execrable, it begetteth want of reuerence towards God, diſobedience to Magiſtrates, corruption of manners, change of Lawes, contempt of Iuſtice, and baſe eſtimation of Learning and Science. Forraine Warre, is that which Plato calleth a more gentle contention, and is then only moſt lawfull, When it is for true Religion, or to procure the continuance of peace.*

THere is nothing more vnconſtant then Warre, did not patience make it ſtable, and true hope ſucceſſefull.

Warre for excellencie, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Then

Than warre there is nothing more necessary: for the breach of Friendship by dissention strengtheneth the powers of loue in her new coniunction.

Warre is most lawfull, when it is warranted by the Word, either to defend a mans owne right, or to repulse the enemies of God. *Lactan.*

Diuersity of Religion, is the ground of Ciuill War, in shew, but it is ambition in effect.

Warre ought to bee deliberately begun, but speedily ended.

Affaires of war must bee deliberated on by many, but concluded on by a few.

The effects of Warre are couetous desires, the fall of Iustice, force and violence, *Epict.*

Warre was onely ordayned to make men liue in peace.

In the sack of a Towne, haue an especiall care, to preserue the honour of Ladies and Maides, from the violence of vnruly Souldiers.

Haue an especiall care to whom yee commit the Gouernment of an Armie, Towne, or Fort: for Loue doth much, but Monie doth more.

En-

Entring into thine Enemies Campe, let all things of vse and bagage follow thee at thy backe, but thine enemy comming vpon thee, let the same be brought into the middle of the Armie.

Where thou maist conquer with monie, neuer vse Armes; and rather choose to ouercome thine enemies by policy then by fight.

In places of danger, and in troublesome times, euer double the number of thy Sentinels.

Necessity makes war to be iust, *Bias.*

Nullo salus bello, pacem te poscimus omnes.

Inerti sunt exitus pugnarum, Marsque est communis, qui sæpe spoliantem iam & exultantem euertit, & percutit ab obiecto. Cicero.

Of Generals in Warre.

Defi. *Generals are the heads and leaders of Armies, and they ought to bee great, magnanimous and constant in all their doings, free from the defects of rashnesse, and cowardise.*

THe tent of the Generall, is the pure Riuer running through the Armie, by whose soundnesse all his Souldiers are preserued and made stout; but if he be impure or corrupted, the whole Host is infected.

Vn-

Vnleſſe wiſe and valiant men be choſen Generals, the old Chaos will returne, and Vertue die at the feet of Confuſion.

He that will be a Commander in Armies firſt let him be commanded in the ſame, for an ambitious Souldier will neuer make a temperate Conductor.

A wiſe Generall muſt not onely forecaſt to preuent ſuch euils as he heares of, but alſo bee circumſpect to foreſee ſuch ill as may happen beyond expectation, *Demoſt.*

A Generall after the Battaile ended, muſt haue a circumſpect care, how hee prayſeth one Captaine more then another.

A Generall ought not to bring all his Forces to Battaile at once, vnleſſe it bee vpon great aduantage. *Olaus.*

It is very needfull for a Generall, to know the humour and diſpoſition of his Aduerſaries Generall, whom he fighteth againſt.

The Oration of a Generall giues courage to Cowards, and baſe minded Souldiers, *Vigetius.*

A couetous Generall, purchaseth to himselfe more hatethen loue.

A Generall must not be ignorant of such things as are necessary in a iourney.

Captaines must be valiant, as despising Death, confident, as not wonted to be ouercome, yet doubtfull by their present feeling, and respectfull by that they see already.

A Captaines feet ought to be steddy, his hands diligent, his eyes watchfull, and his heart resolute.

It is requisite for a Generall, to know all aduantages of the place where the Battaile should be fought.

It proueth oft the ruine of an Army, when the Generall is careleſſe & maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall, to follow his enemy flying.

It behoueth that the Generall bee alwayes lodged in the midst of the Camp.

A Generall or Captaine in danger, ought to change his habit or attire, *Ferdi.*

The death of a Generall, or his being in danger must be dissembled, for feare it procure the losse of the battaile.

A good General ſhould euer be like a good Shepheard looking into the wants of his Souldiers & prouiding all things neceſſary to comfort them, *Baſil.*

Let a Generall giue honour to a renowmed Buriall, in how meane a perſon ſo euer it did inhabite; for honour after death, encourageth as much as wealth in life, *Vigetius.*

If thou beeſt a Commander in Armes deſpiſe not the poore; for honours Birth iſſueth from the wombe of deſert.

The whole ſcope of a Generalls thoughts, ſhould bee to winne Glorie, and amplifie Renowne, lothing to be a plague or ſcourge of affliction, ſeeking by Conqueſt to erect, not by Victory to confound, *Cæſar.*

The Trophie of a Generall is his owne Conſcience, and his Valour is his Tombes Treaſury.

Commanders in Armes, ſhould not be choſen for their Age or Riches, but for their Wiſdome and Valour.

A Generall, or chiefe Gouernour, muſt be wiſe to command, liberall to reward, and valiant to defend.

There

There are eight conditions that a Generall ought to haue; to auoid vniuſt wrongs, to correct blaſphemers, to ſuccour innocents, to chaſtiſe quarrellers, to pay his Souldiers, to defend his people, to prouide things neceſſarie, and to obſerue faith with enemies.

Ducis in conſilio poſita eſt virtus militum.

Optimus ille dux, qui nouit vincere & victoria uti.

Of Policie.

Defi. *Policie is a word deriued of the Greek word* Politeia, *which is the regiment of a Citie or Common-wealth; and that which the Grecians cal Politicall Gouernment, the Latines call the gouernment of a Common wealth, or of a Ciuil Societie. This word Policie hath beene taken amongſt the ancients, ſometimes for a Burgeſie, which is the enioying of the Rights and Priuiledges of a Towne. ſometimes for the order and manner of life, vſed by ſome politicall perſon, & ſometimes the order and eſtate whereby one or many Townes are gouerned, and politicke affaires are managed and adminiſtred.*

POlicie is a neceſſary friend to prowеſſe.

The Warre cannot bee proſperous where enemies abound, and monie waxeth ſcant.

No man ought to giue that Treasure to any one in particular, which is kept for the preseruation of all.

It is greater commendation to obtaine honour by policie and wisdome, then to haue it by discent.

That Country may aboue all other be counted happy, where euery man enioyeth his owne labour, and no man liueth by the sweat of another body. *Polit.*

Of right that Common-wealth ought to be destroyed, which once of all other hath beene counted the flowre of vertue, and after becommeth the filthy sinke of vice.

There can bee no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field, which will be first readie to command, and last readie to fight.

What power and policie cannot compasse, Gold both commands and conquers. *Aristip.*

Hee that getteth by conqueſt, doth much, But hee that can well keepe what he hath gotten, doth more.

Monis and Souldiers are the strength and

and sinewes of warre. *Agesil.*

It is better to preuent and inconuenience by breaking an oath, then to suffer iniurie by obseruing promise.

Warlike feates are better learned in the bloudie fields of *Afrike*, then in the beautifull Schooles of *Greece*.

It is better to haue men wanting monie, then monie wanting men, *Themist.* The authoritie of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of conquest, men ought to profit themselues, as much by policie as by power.

There are no Common-weals more loose then those where the common people haue most libertie. *Cicero.*

A policie is soone destroyed by the pride, men haue in commanding, and libertie in sinning.

In Common-weales such should bee most honoured, who in time of peace; maintaine the State in tranquilitie, and in the fury of Warre defend it by their labour and magnanimitie, *Plato.*

A Monarke is best in a well gouerned State.

A certaine man vrging the popular estate of *Lycurgus*, was thus answered by him, First, ordaine thou such a gouernment in thine own Common weale.

Because many cannot fitly gouerne, therefore it is most necessarie that one should be made Souereigne, *Homer.*

The Oracle of *Apollo* at *Delphos* being demanded the reason why *Iupiter* should be the chief of Gods, sith *Mars* was the best Souldier; made this answere: *Mars* is valiant, but *Iupiter* is wise. Concluding by this answere, that policie is of more force to subdue then valour.

One *Nestor* is more to be esteemed, then ten such as *Aiax.*

Strength wanting wit and policie to rule, ouerthroweth it selfe, *Horace.*

Publica res ad priuatum commodum trahi potest, dummodo status publicus, non lædatur, Cicero.

Diu apparandum est bellum, vt vincas celerim.

Of Courage.

Defi. *Courage is a fierie humor of the spirits kindling the mind with forwardnesse in attempts and bearing the body through dangers and the hardest aduentures.*

COurage and courtesie, are the two principall points which adorne a Captaine. Courage

Courage consisteth not in hazarding without feare, but in being resolutely minded in a iust cause, *Plutarch.*

The talke of a Souldier ought to hang at the point of his Sword.

The want of Courage in Commanders, breedes neglect and contempt among Souldiers.

Faint-hearted cowards are neuer permitted to put in plea, at the bar of loue.

Courage conquers his enemie before the field be fought.

Fortitude is a knowledge instructing a man how with commendation to aduenture dangerous and fearefull things, and in taking them in hand, to be nothing terrified, *Socrates.*

The courage of a man is seene in the resolution of his death.

Fortitude is the faireſt blossome that springs from a noble mind.

Fortitude is the meane betweene feare and boldnesse.

There is not any thing hard to be accomplished, by him that with courage enterpriseth, *Cicero.*

Courage begun with deliberate con-

stancie

ſtancie, and continued without change, doth ſeldome faile.

It cannot bee counted couragious and true victorie, that bringeth not with it ſome clemencie, *Bias*.

To conquer, is naturall, to pitty, heauenly.

It is more courage to die free, then to liue captiue. *Leoſte*.

Bias holding warres with *Iphicrates* King of *Athens*, falling into the lapſe of his enemies, and his ſouldiers fearefully asking him what they ſhould doe? hee anſwered, make report to thoſe that are aliue that I died with courage fighting, and I will ſay to the dead, that you ſcape cowardly flying.

Courage aduentureth no danger, conquereth by perſeuerance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mightie: then the triall of a peruerſe fortune; nor any thing breedeth a more ſtabilitie of Faith and patience, then the exerciſe of aduerſities.

Heate is the inſtrument, and Anger the Whetſtone of Fortitude. Cou-

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocritie, hath audaciousnesse for one, and feare for his other extreme.

As Fortitude suffereth not the minde to be directed by any euils, so Temperance suffereth it not to be drawne from honesty by any allurement.

Courage is the Champion to Iustice, and neuer ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth children, & threatnings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wisemans Coate, and cowardise a Fooles Cognizance.

—Ignauum est redituræ parcere vitæ.
Quemcunq; magnanimũ videris, miserum neges.

Of Fame.

Defi. *Fame is but an eccho, and an idle rumour of reports, which running from eare to eare, conuayeth through the World the tidings of truth and falshood.*

THere is no sweeter friẽd then fame, nor worser enemy then report.

It is a part of good Fortune to be well reported of, and to haue a good name,

It is no ſmall pleaſure to haue a good name, and yet it is more fraile then any Glaſſe, *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt bee carefull to purchaſe fame with credit.

There is no kind of miſhap more infamous, then for a man to loſe his good name, and to be ill reported off amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany Fame, *Cicero.*

Fame is the ſpeedie Herald to beare newes.

Fame riſeth vp like a bubble, continueth like a ſhadow, and dies in the boſome of Time.

Nothing is more famous in a Prince, then the loue of his Subiects, nor any thing more famous in Subiects, then Obedience.

Fame is like the turning wheele that neuer ſtayeth, like the burning flame that quickly quencheth, like the Summer fruit that ſoone withereth.

A good report ſhineth moſt cleerely in the deepeſt darkneſſe.

It

If thou desire to be well spoken off, then learne to speake well of others, and when thou hast learned to speake well, then learne likewise to doe well, so shalt thou be sure to get a worthy name.

Our good name, ought to bee more deare vnto vs then our life.

Beauty conquers the heart, Gold conquers beauty, but Fame subdues and goes beyond them both.

To flee from Fame or Destiny, is of all things most impossible.

Keep the fame which thou hast honestly gotten, for it is a Iewell inestimable.

A rumour raised of nothing, soone vanisheth, and the end of it is nothing else, but to make the innocency of him which is slandered, to bee the more admired, *Erasmus.*

Honestus rumor alterum est patrimonium.

Actum præclare cum iis est, quorum virtus nec obliuione eorum qui sunt, nec reticentia posterorum sepulta esse poterit, Cicero.

Of Rage.

Defi. *Rage is a short Fury, the inflammation of the bloud, and alteration of the heart, it is a desire of Reuenge, or regardlesse care of friendship, an enemy to all Reason, and as vneasie to bee guided by another, as a furious Tyrant.*

RAge or Anger, if it be but a ſmall time deferred, the force thereof will hee greatly aſſwaged, but if it bee ſuffered to continue, it increaſeth more and more in miſchiefe, vntill by reuenge it be fully ſatisfied.

Whileſt Rage hath runne his courſe, forbeare to ſpeake, for many men in their Anger will giue no eare to reaſon.

Anger is the firſt entrance to vnſeemly wrath, *Pythag.*

Wrath proceedeth from the feeblenes of courage, and lacke of diſcretion.

Women are ſooner angry then men, the ſicke ſooner then the healthy, and old men ſooner then yong men, *Hermes.*

The irefull man is more miſ-gouerned then hee whom lothſome Drunkennesſe detaines.

The raging perturbations of the mind, doe purſ ſh reaſon, and blind the ſight of wiſedome, *Senec.*

What ragingly & raſhly is begun, doth challenge ſhame before it be halfe done.

Griefe neuer leaues a wrathfull man weaponleſſe.

Anger is ſoone buried in a wiſe mans breſt.

Anger

Anger and power meeting together in one man, is more fierce then any thunderbolt.

Flee from the furious in his wrath, and truſt not to the faire tongue of thine enemy.

He ouercommeth a ſtout enemy, that ouercommeth his owne Anger, *Chilo.*

What in priuate perſons is tearmed Choler, in great men is called Furie and Crueltie.

Anger ſpringeth from iniury done vnto vs, but Hatred oftentimes is conceiued of no occaſion, *Ariſt.*

Wrath and Reuenge taketh from man the mercy of God, and deſtroyeth and quenched the grace that God hath giuen him.

Hee beſt keepeth himſelfe from Anger, that alwayes doth remember that God looketh vpon him, *Plato.*

As fire being kindled but with a ſmall ſparke worketh oft-times great hurt and damage, becauſe the fierceneſſe thereof was not at the firſt abated, ſo Anger being harboured in the heart, breaketh forth oft-times into much crueltie.

The angry man, meditating vpon miſchiefe, thinketh that he hath good counſell in hand.

Wrathis adeſire to be reuenged, ſeeking a time or oportunitie for the ſame, *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoule, for that it ſerueth to increaſe valour, being moderate and temperate, *Plato.*

Anger makes a man to differ from himſelfe.

There is no ſafe counſell to bee taken from the mouth of an angry man, *Anax.*

Anger is like vnto a cloud, that maketh euery thing ſeeme bigger then it is.

Raſh iudgement maketh haſt to Repentance.

Anger, conſiſteth in habit and diſpoſition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it hath once taken fire, ſo commonly it falleth out, that the man ſeldome moued to anger, is more hard to be pacified in his anger, then he that is quickly vexed.

If

If thou haue not so much power, as to refraine thine anger, yet dissemble it, and keepe it secret, and so by little and little thou mayst haply forget it.

Wrath and rigour, lead shame in a leaze, *Isocrat.*

In correction be not angry, for he that punisheth in his rage, shall neuer keepe that meane, which is betweene too much and too little.

Hastie and froward speeches beget anger, anger being kindled, begetteth wrath, wrath seeketh greedily after reuenge, reuenge is neuer satisfied but in bloud-shedding.

As he that loueth quietnesse, sleepeth secure: so hee that delights in strife and anger, passeth his dayes in great danger.

It is good for a man to abstaine from anger, if not for wisdomes sake, yet for his owne bodily healths sake.

He that is much subiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and furie, more horrible offences then can afterward bee reformed.

Quælibet iratis ipse dat arma dolor,
Ira feras mentes obsidet, eruditas præter labitur.

Of Cruelrie.

Defi. Cruelty is commonly taken for euery extreame wrong: is the rigorous effect of an euill disposed will, and the fruit which is reaped from iniustice.

CRuelrie hath his curses from aboue but curtesie is grated with the title of commendation.

Where leuitie cannot reclayme, there seueritie must correct.

It is as great cruelrie to spare all, as to spare none.

Tyrants vse tryall by armes, but the iust referre their causes to the arbitrement of the Lawes.

To pardon many for the offence of one is an office of Christianity, but to punish many for the fault of one, appertaineth properly to Tyrants.

He that accustomes himselfe with sorrow, acquainteth himselfe with cruelrie. *Plato.*

It is amongst euils, the greatest euill, and in Tyrants the greatest tyranny, that they of themselues will not liue according to Reason and Iustice, but that also they will not consent, that Malefactors should receiue punishment. It

It is more profit for a Prince that is a Tyrant, that his Common-wealth bee rich, and his Palace poore, then the Common-wealth to bee poore, and his owne Palace rich.

Hee neuer ſerueth gratefully who by violence is ſubiect to another.

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhoneſtie.

The Captaine that is bloudie minded and full of reuenge, is either ſlaine by his enemies, or ſold by his Souldiers.

Cauſeleſſe crueltie neuer ſcapes long without reuenge.

With the irefull wee muſt not be importunate to craue pardon, but to deſire that vengeance may be deferred.

Tyranny amongſt many other euils, is moſt wretched in this, that his friends dare not counſell him.

Hee that ſhewes himſelfe cruell towards his ſeruants doth manifeſtly declare, that his will is good to puniſh others alſo, but he wanteth authoritie.

Priuate crueltie doth much hurt, but a Princes anger is an open Warre.

Victorie ſhould not thirſt after bloud, nor the gaine of conqueſt induce a man to crueltie, *Sopho.*

A cruell Prince ouer a rebellious Nation, is a great vertue warring with a world of wickedneſſe.

Nullanobis cum tyrannis eſt ſocietas, ſed ſumma potius diſtractio, neq; eſt contra naturã ſpoliare eum, quem honeſtum eſt necare.

Of Feare.

Defi. *Feare it is two-fold, good and euill. Good feare is that which is grounded vpon a good diſcourſe of reaſon and iudgement, ſtanding in awe of blame, reproach and diſhonour, more then death or griefe. Euill feare is deſtitute of reaſon, it is that which we call cowardlineſſe and puſillanimitie, alwayes attended on with two perturbations of the Soule,* Feare *and* Sadneſſe; *It is alſo the defect of the vertue of Fortitude.*

THe feare and reuerence of one God, is more worth then the ſtrength of all men.

No man can be iuſt, without he feare and reuerence the Lord.

Feare dependeth vpon loue, and without loue it is ſoone had in contempt.

If thou be ignorant what ſinne is, or knoweſt not vertue, by the feare and loue of God, thou mayſt quickly vnder-

ſtand

ſtand them both, *Socrates.*

Hee that feareth God truly, ſerueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, and diſtributeth vnto the poore liberally.

Wicked men wanting the feare of God, are haunted of euill, to their owne ouerthrow and deſtruction, *Boetius.*

It is the propertie of a ſeruant to feare his Maſter with hatred, but a ſonne feareth his Father for loue, *Ambr.*

Neither ſtrength nor bigneſſe, are of any value in a fearefull body.

They that deſire to bee feared, needs muſt they dread them of whom they bee feared.

Feare is the companion of a guiltie Conſcience.

A Maſter that feareth his ſeruant, is more ſeruile then the ſeruant himſelfe.

It is a deadly feare to liue in a continuall danger of death.

It is meere folly for a man, to feare that which he cannot ſhunne.

It is a natural thing in all men to leaue their liues with ſorrow, and to take their deaths with feare.

To demand how many, and not where the enemies bee, is a signe of cowardly feare.

Feare followeth hope: wherefore if thou wilt not feare, hope not. *Æsculap.*

It many times happens that the parties not willing to ioyne in loue, do consent and agree together in feare.

It is farre better to feare thy choice, then to rue thy vnhappy chance.

Hee that feareth euery tempest, is not fit to be a Traueller.

The Sword dispatcheth quickly, but Feare tormenteth continually.

Feare standeth at the gates of the eares, and putteth backe all perswasions, *Plato.*

The more a man feares, the sooner hee shall be hurt.

Too much feare opens the doore to desperation.

Hee that through his crueltie is much feared of other men, walketh in small assurance of his owne life.

The feare of death to a wicked person is of greater force to trouble him, then the stroke it selfe.

A fearefull man neuer thinks so well of any

any mans opinion as he doth of his owne conceit; and yet he will be ready to aske counsell vpon euery trifling cause.

It is a lamentable thing to be old with feare, when a man is but young in yeares.

It becommeth not a Commander in Armes to bee a man of a fearefull disposition, *Olaus*.

The Law of feare was melted in the mold of loue by Christ, *August*.

It is the propertie of a wiseman with a quiet minde patiently to beare all things, neuer dreading more then he need in aduersitie, not fearing things not to bee feared in time of prosperitie; but those things which hee hath, hee honestly enioyeth, and those things which he possesseth not, he doth not greatly couet.

It becommeth a wiseman to be heedfull, but not to be fearefull; for base feare bringeth double danger, *Vigetius*.

It is requisite for all men to know God and to liue in his feare. But such as worship God for feare lest any harme should happen vnto them, are like them that hate Tyrants in their hearts, and yet study to please them, because they would in quet keepe that they possesse. *Mul-*

—Multos in summa pericula misit
Venturi timor ipse mali fortissimus esse est
Qui promptus metuenda pati si comminus instent.
Et differre potest.—
—Nos maximus omnia cogit.
Quæ possunt fieri facta putare timor.

Of Famine.

Defi. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which as* Galen *(saith in the third Booke of Naturall Faculties) filleth and choaketh the stomacke with euill and noysome humours, and dissolueth and destroyeth the strength thereof: it begetteth lothsomnesse, and filleth all the body full of outragious and filthy diseases.*

BArraine *Scythia* is Famines Country, and the place of her abode the sterrill and fruitlesse top of Mount *Caucasus.*

Famine and Dearth doth thus differ; Dearth is that, when all those things that belong to the life of man, for example, meate, drinke, apparell, lodging and other things, are rated at a high price.

Famine is, when all these necessaries before named, are not to be got for money, though there be store of money.

God is the efficient cause of Famine, and sinnes the impulsiue or forcing causes, which the holy Scripture setteth

downe

downe to be these, Atheisme, Idolatrie, contempt of Gods Word, priuate Gaine, Periurie and oppression, Couetousnesse, Crueltie, Pride, Drunkennesse, and Surfeiting, and neglect of Tithe-paying.

After Famine, commeth the Pestilence.

In the time of Famine, Mice, Dogges, Horses, Asses, Chaffe, Pelts, Hides, Sawdust, haue been vsed for good sustenance, & at the last, mans flesh; yea, that which is not to bee spoken without trembling, the Mothers haue beene constrained (through hunger) to eate their owne children, *Ioseph.*

When as *Hanibal* besieged *Cassilinum* a Citie in *Italie*, in the Citie, by reason of extreme scarcitie, a Mouse was sold for two hundred pieces of money, and yet hee that sold it died for hunger, and the buyer liued, *Plinie.*

Fate forbiddeth Famine to abide where plenty dwelleth.

Famine is like to the eating and deuouring Vlcer, called *Estiomenus*, called of Courtiers (who commonly more then others are subiect thereunto) the Woolfe, which vlcerateth the skin, and eateth

cateth the flesh to the very bones.

Famine is more intolerable then the Pestilence, or the Sword; therefore when God gaue *Dauid* his choice of these three euils, he chose the Pestilence, as the easiest to be endured.

Darius, when in flight he had drunke puddle water polluted with dead carkasses, he said, that he neuer dranke any thing more pleasant; the reason was, because he alway before vsed to drinke ere he was as a thirst, *Curtius*.

Artaxerxes, when as in a certaine flight he had nothing to feed on but dry figges and browne bread, Good God, quoth he, what pleasant food haue I neuer tasted on vntill now!

Cibi condimentum est fames: potionis sitis
Neq; enim Cererem q; fameinq;
Fata coire sinunt, Ouid.

Of Ruine.

Defi. *Ruine is the ouerthrow or vtter subuersion of all manner of Estates, making glorious things inglorious, and bringing well ordered shapes into a Chaos or old deformity.*

WHen Law-breakers are restored and iudgement cancelled, then euery one knoweth that his ruine

is

is at hand, without any hope of safetie.

Souldiers get fame by ruine, honour by skars, and prayse by clemencie.

Ouer the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewarding.

Hee that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must feare his owne misery.

Hee that hath but one eye, must feare to lose it, and hee that hath but one vertue, must die ere he ruine it.

When the heart is inuironed with oppression, then the eares are shut vp from hearing of good counsell.

The ruines of times are the monuments of mortalitie.

Ruine is the friend to solitarinesse, foe to company, and heire to desperation.

The greatest ruine of the body is nothing to the least ruine of the soule.

Ruined hearts liue with teares in their eyes, and die with mirth in their lookes.

Secu-

Securitie puts away ruine, and feare hinders gladneſſe.

He that will be reputed valiant, muſt let neither chance nor griefe diſmay him.

The ſtudie of wiſdome, is the readieſt ruine of griefe and vexation.

Many friends aſſwage many misfortunes.

Counſell in trouble, giues ſmall comfort, when helpe is paſt remedie.

It is good for a man in the midſt of proſperitie to feare a ruine, and in the midſt of aduerſity to hope for better ſucceedings.

Of all creatures, man is the moſt apt to fall, becauſe being weakeſt, hee vndertakes the greateſt actions.

Proſperitie is more hurtfull then aduerſitie, in that the one may be more eaſily beheld then the other forgotten.

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuere, ruunt.
Suis & ipſa Roma viribus, Horatius.

Of Fortune.

Defi. *Fortune is nothing elſe but a fained deuice of mans ſpirit, and a meere imagination without truth.*

Ex-

EXterior actions are tied to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subiect to chance and alteration of life.

To a man whom fortune doth not fauour, diligence can little auaile, *Marc. Aurel.*

Fortune hath no power ouer discretion, *Solon.*

To him that is fortunate, euery Land is his Country.

There can bee no greater checke to the pride of Fortune, then with a resolute courage to passe ouer her crosses, without care, *S. T. M.*

Fortune flies, and if she touch pouerty it is with her heele, rather disdayning their want with a frowne, then enuying their wealth with disparagement.

Fortune is so variable, that shee neuer stayeth her wheele, or euer ceaseth to bee turning of the same, *Socrat.*

Fortune sheweth her greatnesse, when such as be of small value, are aduanced to the possession of mighty things.

The

The gifts of Fortune are transitory, tyed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally aduantageth it, that the minde be generous, and the body warlike, if he that taketh Armes bee vnfortunate, for that one houre of happy fortune is more worth then all the policies of Warre.

Euery man is the workeman of his owne Fortune, and fashioneth her according to his manners, *Socrat.*

Fortune is the onely rebellious Handmaid against Vertue, *Plut.*

Fortune did neuer shew her selfe noble, but vnto a minde that was generous and noble.

Fortune is constant in nothing but vnconstancy, *Aurel.*

Fortune is like *Ianus*, double-faced, as well full of smiles to comfort, as of frownes to discourage.

Fortune euer fauours them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of Fortune, and end of life, are alwayes vncertaine, *Pacuuius.*

Fortune in no worldly thing is more vncertaine then in warre, *Olaus.*

A valiant man neuer loseth his reputation because Fortune faileth him, but because courage dyeth in him.

No man is vnhappy, but hee that esteemes himselfe vnhappy by the base reputation of his courage.

There can bee no man more vnhappy, then hee to whom aduersitie neuer happened, *Stobæus*.

To bee humb'e in the height of Fortune, stayes the deceit of her Wheele in turning.

By the excessiue gaine of wealthy men, Fortune was first made a Goddesse.

Thou shalt sooner finde good Fortune than keepe it.

Fortune is vnconstant & will quickly require againe what shee hath before bestowed vpon thee, *Thales*.

Fortune is not fully pacified when shee hath once reuenged.

That is not thine owne which Fortune hath giuen thee, *Socrat*.

Thou prouokest Fortune to Anger, when thou sayest thou art happy.

Fortune is to great men deceitfull, to good men vnstable, and to al that is high, vnsure.

A happy man shall haue more Cousins and Kinsfolke-then euer hee had friends, either by his Father or his Mothers side, *Thales.*

When fortune commeth sodainly, with some present delight and pleasure, it is a token that by her flattering vs shee hath made ready her teares to catch vs, *Aur.*

Through idlenesse, negligence, and too much trust in Fortune, not onely men, but Cities and Kingdomes, haue beene vtterly lost and destroyed.

Fortune delighteth not so much to keepe vnder the vanquish'd, as to bridle and checke the Victors.

Fortune is as brittle as the Glasse, and when shee shineth, then is she broken in pieces.

In great perils, it is better that men submit themselues vnto reason, then recommend themselues to Fortune.

Fortune is exceeding slippery, & cannot be held of any man against her own will.

Fortune is neuer more deceitfull, then when she seemeth most to fauour.

Fortuna mul is dat nimis, satis nulli.
Nulla tã bona est fortuna de qua non possis queri:

Of

Of Riches.

Defi. *Riches of the Philosophers and Poets, are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands and Possessions, in abundance: they are according to their vse, good or bad, good if they bee well vsed, bad if they be abused.*

Riches are good, when the partie that possesseth them, can tell how to vse them.

Riches rightly vsed, breed delight, pleasure, profit, and prayse; but to him that abuseth them, they procure Enuie, Hatred, Dishonor and Contempt, *Plaut.*

As the greater we see our shadow, the neerer wee draw towards night, so must we feare, lest the more that we our selues abound in wealth, the further off truth, & the light estrange themselues from vs.

A wicked man is either wicked of himselfe, or heire of a wicked man, *Ier.*

As pouertie is not meritorious, if it bee not borne with patience, no more are riches hurtfull, vnlesse they be abused.

It commonly happeneth, that those men which enioy most wealth, are most vexed with the greedie desire of getting more, and mightily molested with feare,

lest

leſt they ſhould loſe what they haue al-ready gotten, *Auguſt.*

The greateſt riches in the World to a good man, is his Soule and Reaſon, by which he loueth righteouſneſſe, and ha-teth iniquity.

There is no man more willing to be-come ſuretie for another, then he that is in want.

He hath riches ſufficient, that needeth neither to flatter or borrow, *Solon.*

Rich men without Wiſdome & Lear-ning, are called Sheepe with golden flee-ces.

The more that a miſerable man increa-ſeth in riches, the more he diminiſheth in friends, and augmenteth the number of his enemies, *Anaxag.*

Rich men haue need of many Leſſons to inſtruct them to doe well, *Philip.*

Rich men through exceſſe, idleneſſe and delicious pleaſures, are more groſſe in conceit then poorer perſons.

Thoſe riches are to be deſpiſed, which are loſt with too much liberalitie, and ruſt with nigardly ſparing.

Where riches are honored, good men are little regarded.

It

It worketh great impatience in a rich man, to be suddainly decayed, and falne into pouertie.

He hath most that coueteth least.

Great abundance of riches, cannot of any man bee both gathered and kept without sinne, *Erasmus.*

There be three causes that chiefly moue mens mindes to desire worldly wealth; the one is the loue of riches, ease, mirth and pleasure. Another the desire of worship, honour, and glory. The third is, the doubtfulnesse and mistrust of wicked and faithlesse men, which are too much carefull for their owne liuing here in this World, and thinke all they can get, too little to suffice them, *Solon.*

Suffisance is the sure hole which keepeth wise men from euill workes, *Polion.*

Vpon a couetous minded man, riches are ill bestowed, for hee is neither the warmer clothed, the better fed, or any thing in shew, the more wealthy for them.

If thou know how to vse money, it will become thy Hand-maid, if not, it will become thy Maister, *Diog.* I.

Small expences often vsed consume great substance in short space. K No

No man is rich by his birth, for all men are borne naked.

Hee that delights onely in his riches delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and thine) were taken away, *Anaxag.*

It is better to haue a man without money, then mony without a man. *Themi.*

Plato would haue both plentie and pouertie to bee banished his Common-wealth; the one, because it causeth pleasure, idlenesse, and ambition; the other, because it maketh abiects, seditious, and men giuen to all filthy lucre.

Siluer commands Pesants, and Gold controules Princes.

Mony is the sinewes of Warre, and Keyes to vnlocke hidden secrets.

Plentie begetteth want, for hee that hath much needs much.

O thou vnsatiable hunger of Gold and Siluer, what is it not that thou doest compell the soules of men to buy and sell? *Tully.*

It is against nature, that we should increase our owne riches & substance, with the spoile of other mens wealth. Hee

Hee that hordeth vp money, taketh paines for other men.

It is a rare miracle for money to want a Master, *Bias.*

As the touch-stone tryeth Gold, so Gold tryeth the minds of men.

He is rich that liues content with his Estate.

Multa loquor: quid vis nummis præsentibus opta,
Ei veniet, clausum possidet arca Iouem.
Difficile est virtutes eum reuereri, qui semper secunda fortuna sit vsus, Cicero.

Of Change.

Defi. *Change is generally any alteration, either of times, states, studies, opinions, or any other facultie whatsoeuer.*

THe whole World is nothing but a shop of change, for riches wee exchange pouertie, for health sicknesse, for pleasure sorrow, for honours contempt; briefly, it is nothing else but change, whatsoeuer chanceth vnto vs.

There is no change more certaine, then the change of life to death, *Crates.*

There is no better change, then for a man that hath beene lewd, to become honest, and for a woman that hath beene as lasciuious as *Laas*, to wax as repentant as *Magdalen.*

The vnstayed and wandring minded man, is neuer wise.

Who changeth Peace for Warre, hath all miseries layd open to his eyes, his Goods spoyled, his children slaine, his Wife rauished, his Cattell driuen away; briefly, himselfe made most miserable to behold his vnhappinesse.

Change doth euert the good, and erect the bad, preferre the faithlesse, and confound desert.

Change seldome brings better chance, but very often worse,

The day by course changeth to night, the night likewise changeth to day; the Summer to Winter, Youth to Age, and Prosperitie to aduersitie.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produced her increase.

Hee that by the chance of Fortune, mounteth higher; then hee should; must arme himselfe with patience, to descend lower then he would.

Change in all matters, except they be mischieuous, is most dangerous. *Zenoph.*

Change

Change of Honour is Enuies marke.

Hee is no where, that is euery where.

The Plant neuer prospereth, which is often remooued, *Seneca.*

Change and inconstancie, spring from the lightnesse of the mind, *Greg.*

What was done, is done againe, all things doe change, yet vnder the Cope of heauen there is noe new thing, *Sirac.*

Euery thing holds the name of the place whence it commeth, yet all things feele chance howsoeuer it commeth.

As there is nothing more certaine then the change of life, so there is nothing more vncertaine then the time when it will chance.

Good things quickly passe away, and worse succeed, *Seneca.*

The purest thing that is, may be changed betwixt euening and morning.

What by destiny is decreed, man cannot change or preuent,

The change of opinions, breedes the change of States, and continuall alterations set forward subuersions.

Cum fortuna manet, vultum seruatis amici;
Cum cecidit, turpi vertitur ore fuga,

Clarissime olim vrbes nunc nihil sunt, quæ nunc maximè superbiunt, eandem aliquando fortunam experientur, Demost.

Of Pouertie.

Defi. *Pouertie is a tribulation, or want of such necessary things as belong to our liues & estates: through which we are brought to mis-hap & misery.*

AS Kings haue honour to countenance their actions, so poore men haue honesty to direct their liues.

Pouertie is as glad to creep to credit as dignity; and the humble thoughts that smoke from a poore mans Cottage, are oft as sweet a Sacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater Pouertie vnto a man, then to want Wisdome, whereby hee should know how to gouerne himselfe, *Plato*.

There is no fault in Pouertie; but their minds that so thinke it, are faultie.

Pouertie is a branch of Temperance, and Penurie a compendious obseruation of the Lawes, *Stobæus*.

If thou wilt liue after nature, thou shalt neuer bee poore, if after thine owne opinion, thou shalt neuer be rich.

Po-

Pouertie is the Mother of Health.

Pouertie is the Miſtris of Philoſophy.

The miſerable lack of the poore man, and the ſuperfluous ſubſtance of the rich man, moueth much diſcord among the people.

A noble minde refuſeth no danger, if once he perceiue himſelfe aſſaulted with Pouertie.

Pouertie cauſeth good mens children to be vertuous, ſo that they attaine to that by Vertue, which others come vnto by riches.

Riches are painfull to Fooles, and Pouertie pleaſant to the wiſe.

He neuer accounteth of Proſperity that hath not before been pinched with pouerty.

He is not poore that hath little, but he that deſireth much, *Bias.*

To liue poorly and honeſtly, is better then to liue richly and wickedly.

Pouertie is the father of innumerable infirmitie.

Aduerſity is the triall of the mind, and miſ-hap the ballance of the thought.

Pouertie is the Mother of Ruine.

Neceſſitie is a ſore penance, and extremitie is as hard to beare as death,

Need teacheth things vnlawfull, *Sene.*

Pouertie, Want, Extremitie, and Miſfortune, are all eaſie to be borne, if they be tempted with content, *Thales.*

To write to our better, is of neceſſitie; to write to our equall, is of will; to write to inferiour, is of pure vertue.

The rich doth reuenge himſelfe with Armes, the poore with Teares, *Guena.*

It is ſome comfort in miſery, to know the worſt of our miſ-haps, *S. P. S.*

In aduerſity rich men ſhould giue remedie, and wiſe men miniſter comfort by good counſell.

It is a thing very common vnto a man afflicted, to ſeeke the company of another in like trouble.

There is no man in ſo wretched condition, but he hopeth to grow better, neither is there any man ſo ſet aloft, but hee may doubt a ſuddaine fall, *Iſocra.*

Hee ought not to bee diſmayed, that from a high Eſtate is deſcended to a low Degree, neither ought hee to glorie or grow proud, that from a baſe Eſtate is aduanced to Promotion.

As

As riches is the Mother of pleasure and delight, so pouertie is the nurse of sorrow and calamitie.

Want is the enemie to desire.

In all estates a meane must be obserued to liue warily, increaseth treasure but to liue wastefully, causeth pouertie, *Protag.*

Pouertie is no hindrance to wisdome,

Poore men are little shrubs, that by their baseneſſe escape many blasts, when high and tall Cedars are shaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Sener.*

Mishap is the true touch-stone of friendship, and aduersity the triall of friends.

Happy is that mishap where we passe into greater perfection.

Pouertie that contenteth is great riches.

Care not for pouertie, sith no man liueth so basely as he was borne, *Saluſt.*

It is giuen onely to a wise man to bee content in pouertie.

Suffer that with patience which thou canst not auoyd, and be not displeased at thy poore estate.

The beggers crutch ſerueth him both to leane vpon and to fight withall.

Patiently ſhould that be borne, which no ſtrength can ouercome, nor counſell auoid; whether it be pouertie to pinch the bodie, or aduerſity to croſſe the mind.

Pouertie poſſeſſed in ſafety, is better then great riches enioyed with much feare.

When a man is plagued with pouertie & ſickneſſe both ioyned together without any ſuccour or eaſment, then riſeth in him an intollerable griefe, a fire not able to bee quenched, a ſorrow without remedie, and a tempeſt full of wracks.

Pouertie is a vertue of it ſelfe, *Diog.*

He liueth in moſt wretched eſtate of beggery, that is not indued with any good qualitie,

Si ad naturam vitas nunquam eris pauper: ſi ad opinionem, nunquam eris diues: exiguum natura deſiderat, opinio immenſum. Seneca.

O vitæ tuta facultas.
Pauperes anguſtiq́ lares, & numera nondum
Intellecta Deum.

Of Baniſhment.

Defi. *Baniſhment is a putting away or driuing out of*

of any man, either from the place where he ought and should inhabit, or from thence where he tooke delight, and desired to dwell.

FOr sin was man thrust into the world, therefore his life in it is banishment.

No banishmēt is sweet, but the banishment of a righteous soule from the prison of a world wearied body, *Stobæus.*

Banishment is there, where is place no for vertue, *Cicero.*

The banished man without a house to dwell in, is like a coarse without a graue to rest in.

It is better for a man to bee banished his countrie with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his Country, is in banishment already.

Whereseeuer a man liues well, there is his country, *Cicero.*

A Chaste eye exileth licentious looks.

Good fortune attends not euery great estate, nor euil chāce euery exiled person.

To stuffe thy coffers with coine, it is to commit thine honor, to exile, *Mar. Aur.*

True happinesse is neuer had till after death, nor exile welcome but in death.

It

It is a needleſſe queſtion to aske a ſicke man, if hee be willing to haue his health, or an Exile, if he would be called from baniſhment.

Death and baniſhment come ſoone enough, if ſlow enough.

There is more ſorrow in loſing a mans owne Countrie, then in conquering a world of others nations, *Themiſt.*

Sweet is reſt after long pilgrimage, & great is the comfort that a baniſhed man takes, at tidings of his repealment.

It is the nature of man to loue thoſe things deareſt, which are baniſht fartheſt from him.

He that in the morning is proud of his poſſeſſions may happen ere night to bee baniſhed from his pleaſures.

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues is, that there be many fugitiues.

Care followeth a fugitiue perſon, euen as a ſhadow followes the body.

Exilium terribile eſt iis, quibus quaſi conſcriptus eſt habitandi locus, non iis qui omnem orbem terrarum vnam vrbem eſſe dicunt, Cicero.

Priuari patria magnum malum eſt, ſed maius re quam ſermone.

Of

Of Absence and Presence.

Defi. Absence is the departing or losse of a friend, or any other object wherein we take delight, & presence is the continuall company of the partie with whom we desire to be most conuersant.

ABsence in loue, makes true loue more firme and constant. *Niphus.*

Wee neuer know how profitable the presence of a friend is, vntill we haue felt the want of his absence for a time.

The absence of friends is the presence of griefes, *Byas.*

As contraries are knowne by contraries, so the delight of presence is knowne by the hell of absence.

Man separate from mony, is like a soule separated from a bodie.

The griefe of vnwished absence is worse then the wound of a stubborne launce.

A tedious presence decaies loue, and a long absence forgets true familiaritie.

Absence puts off happinesse, and time alters resolutions.

When thought absents it selfe from truth, the soule presents her selfe to sin. *Demost.*

The

The euils got by abſence, wiſdome recureth.

Take heede of ſpeaking ill of the abſent.

The ſolitarie man is either a God or a beaſt.

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill, couered ouer with white and purple.

Infamie is neuer abſent from arogancy, *Diogenes.*

Men gaine their deſires by trauell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhall giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for trangreſſions.

Non vna eademq́, moleſtia eſt rerum præſentium & abſentium, Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of Acts.

Defi. *Acts are the monumentall deeds of our liues and our actions are the enſignes, by which are knowne the perfections of our good or euill liuing.*

All

ALl the praiſe of inward vertue conſiſteth in outward action, *Cic.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better then an vnprofitable word.

Neither can good wordes colour a bad action, nor bad words depraue from a good action.

Shape beautifies an Image, and good actions commend a man,

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the eares.

It is an argument of too much weakeneſſe, to remember what ſhould haue beene done.

In action a man doth not onely benefit himſelfe, but profit others. S.P.S.

God would neuer haue deliuered a ſoule into the body, which hath armes and legs (onely inſtruments of action) but becauſe it was intended the mind ſhould imploy them.

There-

There must not onely bee in a man a minde of charitie, but also distributing hands. *Ambr.*

Action is the matter of vertue and honor.

By the actions of a good man, we adiudge alwayes the excellencies of his life.

An imperfect-man by one perfect good action, gaines a liberall name of goodnesse.

Speech is one of the greatest actions, which makes manifest the prudent vertue of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend, *Ouid.*

Presumptuous boldnesse, is a base action in the eyes of thy betters.

So loue as thou mayst hate, so hate as thou mayst loue, and both without challenge,

The end of euery thing is the tryall of the action.

Conscientia bene actæ vitæ, multorumque benefactorum recordatio iucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of

Of Praise.

Def. Praise is an exhalting, or lifting vp to honour, either the good parts we beholdin others, or those excellencies with which our eyes (tickled by delight) are enamoured.

THere bee many that in words are ready to praise that which is good, and few that in workes are willing to follow the same.

It is better to bee praised for true speaking, then to be honoured for flattering and lying.

For a man to prayse too much his owne writing, is nothing else but to giue men occasion to speake euill both of him and his workes.

As it is seemely for a philosopher, and a wealthy man to praise the profits of peace; euen so in his mouth it is vncomely to prate of the perils of warre.

Perfect praise and felicitie consisteth in a contented life, and a happy death, *Solon.*

Praise bestowed on an vnworthy person, is a manifest signe of flatterie.

Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honestie.

Nothing

Nothing deſerueth commendation, vnleſſe it be vertuous.

Praiſe encourageth the ſpirit to doe great and mightie things, and nouriſheth true vertue, where it begunne.

Commendations make the labor light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholler, ſilence in his tongue, diligence in reading, ciuilitie in his behauiour.

He which often praiſeth one, abuſeth himſelfe, confirmeth an error, and proueth in the end a lier; and hee which is prayſed, becommeth a great deale more vaine, *Auguſt.*

Praiſe is the hire of vertue, *Cicero.*

Too much praiſe is a burthen.

Amongſt all the praiſes of *Lucullus*, he deſerueth moſt by this anſwere, I had rather, ſaid he, deliuer one Roman from the hands of an enemy, then enioy all the riches of mine aduerſaries.

Pompey being growne to the height of his fortune, and exalted by many prayſes and victories, was then pretily checkt at his departing out of Athens; *Quantum hominem te eſſe noſti, eatenus es Deus.*

He

Hee that praiſeth a man openly, will not ſticke to flatter him ſecretly, *Dioge.*

To doe good to the poore, is a double praiſe, becauſe a double ſacrifice, one to God, another to man.

Moſt praiſe-worthy, is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honour and authoritie.

Nothing is more vncertaine then praiſe, for what one day giues vs, another day takes away from vs.

It is greater praiſe to helpe the helpeleſſe, then to maintaine the needleſſe.

In doing that we ought, deſerues no praiſe, becauſe it is dutie, *Auguſt.*

If another man praiſe thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preeminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of euill men, is as euill, as to be praiſed for euill doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The

The praise of our ancestors, is a light to their posteritie, *Salust.*

When they offerd to *Titus* a crowne of gold, together with great praises for taking *Ierusalē*, he said, that he himselfe was not the author thereof, but God.

Neuer challenge vnto thy selfe the praise of another mans inuentions, *Mar. Aurel.*

He that prayseth any man because he is a Gentleman, prayseth his Parents also.

As they which vnwillingly seeme to haue but little themselues, so they which praise other men slenderly seeme desirours to be praisd themselues, *Iustin.*

It is a poynt of flatterie to praise a man to his face.

Be neither too hastie to praise, nor too forward to discommend any, *Anax.*

There is no day so cleere but it hath some cloud, nor any payse so compleate, but it is subiect to the scandall of the enuious.

Si laus allicere nos ad recte faciendum non potest, nec metus quidem à fœdissimis factis potest auocare. Cicero.

Laus vbi nata oritur, etiam vetus admittitur.

Of

Of Aide.

Defi. Aide generally is any relief or succour, chiefly in our extremities; and is the greatest upholder of abilitie when it is most weak and asleepe.

SOrrow is so hard of beleefe, that it refuseth all aide, imagining truth to be dreames and dreames to be truth.

Fatall is the aide that brings vs to the ascent of a Crowne, from whence men come not downe, but fall downe.

The ouer-spreading pompe of aide ere might doth darken weakneſſe, and debaſe his violence, *Archim.*

Sorrow makes silence her best aide, and her best Orator.

Reuerent order will not aide iniquitie, or peruert right.

Offences urged in publike, are made worſe, and expell aide.

The shew of iniuſtice, aides and aggrauates deſpight, *Hermes.*

The multitude which looke not into cauſes, reſt ſatisfied, with any thing which is aided by the lawes.

Feare caſteth too deep, and is euer too wiſe, if it bee not aided by ſome reſolution.

One

One man is borne to helpe another, as farre as abilitie will ſerue.

To helpe the weake is charitie, and to aid the mightie, preſumption, *Greg.*

A doubtfull minded man, can neuer endure to be aided by any vſuall meanes.

The aide of the Spirit is faith by which a man is deliuered from a ſecond death.

The grace and law of the ſpirit furniſhed with the aid of God, iuſtifieth the wicked, reconcileth the ſinfull, and giueth life to the dead.

Wiſedome and learning, are the two chiefe aides to vertue and good conditions.

Law is the Queene of immortality, and aide the Lord, which reſtores the oppreſſed.

Wiſe men are not ayded by the Lawes of men, but the rules of vertue, *Solon.*

Euill aide, and inconſtant loue, is like the ſhadow of a cloud, which vaniſheth as ſoone as it is ſeene.

Honeſt aſſiſtance is without hurt, without hate and without penury.

The aid of a friend in Law, is halfe an end to the Law.

He

He is rash-witted, that presumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without measure, *Erasmus.*

To trie the aide of friends, is to proue the hope of fortunes.

He is a monstrous foole, that will presume to flie with the aide of waxen wings.

Homo homini, quicunq; sit ab eam ipsam causam, quòd homo sit, consulere debet.

Nihil habet alicuius fortuna melius, quàm vt possit: nec natura, quam vt vellet seruare plurimum, Cicero.

Of Meane.

Defi. *Meane is the mediocritie and best part of an action, and must be vsed in all things: it containeth the full effect of prudence touching gouernment, and tranquillitie concerning the soule.*

THe difference of good or bad, consisteth in mediocritie, or a meane in all things.

Curiosity and extremitie, banished man from the first modestie of his nature.

Nothing too much, nothing too litle, preserueth a meane in all things.

The meane estate is the best estate, indifferent equality, is easiest superiority,

He that ſtarueth for drinke by a fountaine ſide, hath no meane in his miſerie.

The meane loue is the ſureſt loue, to loue extremely, procureth either death or danger.

Of two euils, the leaſt is to be choſen for that is the meane to well chooſing,

The more men are threatned, the greater meanes they ſeeke to their ſafety.

Firſt to become a Seruant, is the beſt meane to be a Maſter, *Diogenes.*

A ſtormes wither flowers, ſo pride confounds meane callings.

All men muſt till and ſow before they can reape, and the meaner man, the more painfull in his labour.

The ſmalleſt haire hath his ſhadow, and the meaneſt eſtate his riſing and downe-falling.

Fire is neuer without ſmoake, nor extremitie without croſſes.

Mountaines hauing too much heate of the Sun, are burnt; Vallies hauing too little heat thereof, are barraine, but ſuch places as hold a meane, are moſt fruitfull.

Of all the parts in muſicke, the meane is the ſweeteſt.

He

Hee that keepeth a meane in his Diet shall neuer surfet.

The increasing of passion, multiplieth complaints.

Extremitie harbours where meane is not kept.

Cruell men haue cruell deaths, where temperate persons out-liue Nature.

Meane thoughts excell ambitious deeds.

Wise-men temper their actions to the time, and hold a meane in all matters.

The faireſt Flowre may wither, and the higheſt hopes decline by misfortune.

The meane Cottage of a Swain, ſtands in more ſafetie then the Palace of a Prince.

Standing water is worſe then the running Riuer and idle ambition more dangerous then meane induſtrie.

The Mouſe which hath but one hole, is eaſily taken, and he that hath but one meanes to reſiſt harme, is quickly ouerthrowne.

Where there is no Meane, there is no Order, and where Proportion is not kept, there is ſpeedy Confuſion.

Ere miſchiefe come, the meanes to preuent it ought to be prouided.

Eſt modus in rebus, ſunt certi denique fines.
Quos vltra citraque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit nimium quàm parum.

Of Labour.

23.1 Defi. *Labour is (or ought to be) the honeſt creation of the minde, and that induſtrious worke maſter, which buildeth our knowledge, and makes them abſolute by exerciſe of good Letters, and continuall trauell in the Sciences.*

IT is not freedome to liue licentiouſly, neyther is it libertie to liue without labour.

Labour is a mortall enemie to loue, and a deadly foe to fancie.

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is neuer done willingly.

Take good aduiſement ere thou beginne, but the thing once determined, diſpatch will all diligence.

Labour is a burthen that man vndergoeth with pleaſure, *Cicero.*

A man that doth all hee can doe, doth what he ſhould doe.

By

By diligent and laborious examination of things past, wee may easily foresee things to come.

He that endureth labour, shall taste the fruit of his trauell, *Aginip.*

As nothing mounteth swifter then fire, so nothing atchieueth sooner then labour.

Hee that endeoureth, attaineth, hee that neglecteth, repenteth.

All errours by labour are cured, huge Mountaines leuelled, and weake wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate Labours, doe weaken the body, but a temperate kind of exercise, conserueth the same in health.

As the sweetest Rose groweth vpon the sharpest prickles, so the hardest Labours bring forth the sweetest profits.

As brightnesse is to rustinesse, so Labour excelleth idlenesse, *Thales.*

No worthy act can bee accomplished without paine and diligence.

No profit is denied to the painfull person.

By vse & labor, a man may be brought to a new nature, *Demost.*

Labour in youth, waxeth ſtrong with hope of reſt in age.

Diligence is the Miſtris is of Learning, without which nothing can either bee ſpoken or done, in this life with commendation, and without which it is altogether impoſſible to proue Learned, much leſſe excellent in any Science.

Docilitie gotten by induſtrie, though it be hard in conceiuing, yet once obtained, it is ſeldome forgotten.

Too much diligence breedeth ſuſpition.

The God which is immortall, doth as it were, ſell all things vnto vs for our Labour and trauell, *Cicero.*

Without care and diligence, no Eſtate can proſper.

Thoſe ſtudies which ſeeme hard, and troubleſome in youthfull yeeres, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence & labour may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his dutie, then to thinke what hee would require of him that is his Seruant.

As

As to euery ſtudious man diligence is a Mother, ſo negligence is a Stepdame to all Learning, *Boetius.*

There is nothing that ſooner maketh a Horſe fat, then the watchfull eye of his Maſter, nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the ſame.

By Danger, Dread, and doubtfulneſſe, Diligence is greatly hindered.

Qui ſtudet optatam curſu contingere metam,
Multa tulit, fecit q; puer ſudauit & alſit.

Si quid fecerit honeſtum cum labore labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit, Cicero.

Of Gladneſſe.

Defi. Gladneſs or pleaſure, is properly called that delight which moueth & tickleth our ſenſes: which quickly ſlideth and ſlippeth away, and for the moſt part leaueth behind it occaſions rather of Repentance, then of calling it againe to remembrance.

OVr pleaſures are inductions to our griefes.

Oft hath a Tragicke entrance happie end.

Gladneſſe with griefe, continually is mixt.

Sorrow foregoing gladneſſe graceth it

There is nothing more to bee reioy-

ced at, then a good and quiet conſcience which at the latter Day ſhall be a witneſſe to iuſtifie, and not to condemne vs.

The gladneſſe of the heart addeth length to our life, but ſorrow of life haſtens death.

Bee glad of that day, wherein thy tongue hath not mis-ſaid, and thy heart hath repented thy ſinnes.

Diſordinate laughter cauſeth death; and violent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe, but few men are diligent to amplifie their Vertues, *Crates.*

All wordly gladneſſe rideth vpon the wings of Time, and but in Heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for he that ſitteth ſureſt, may be ouerthrowne.

It is better to enter the houſe of mourning, then the habitation of gladneſſe, *Orig.*

Sith ioyes are ſhort, take gladneſſe when it comes, for ſorrowes head-long follow one another.

Pleaſures whiles they flatter a man, they ſting him to death.

After

After the delectation and pleasures of the body, followeth the destruction of the flesh, *Mar. Aurel.*

Pleasures vnbrideled, carry a man head-long into all licentious liuing.

Pleasures bring losse and damage to the party, that too much delighteth in them, they ingender in his minds sorrow, forgetfulnes of wisdome, and insolency.

The sweet and simple breach of heauenly gladnes, is the easier to be altered, because it hath not passed thorow worldly wickednesse, nor feelingly found the euils which euill carrieth with it.

Hee that is giuen to pleasure, iudgeth all things, not according to reason, but according to sense.

Gladnesse is the Booke of all euils, quenching the light of the soule, hindering good counsell, and turning men aside from the way of Vertue.

Pleasure is so much more odious, by how much more shee hideth her venome vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the euents of things desired.

Pleasure amongst Vertues, is like a Harlot amongst honest women, for by her flattery she destroyes man, *Cicero.*

Pleasure is of two sorts, one is said of honest and good things, the other of dishoneſt. In respect of honest things, it is called *Voluntas*, in respect of dishoneſt, it is called *Voluptas.*

The companion of pleasures is paine.

A wise-man ought not to bee puffed vp with pleasure, for it is the food of filthinesse, it killeth the bodie, weakeneth the iudgement, and taketh away our vnderstanding, *Aristotle.*

He is not worthy the name of a man, that spendeth a whole day in pleasure.

Qui minus deliciarum nouit in vita, minus timet mortem.

Gaudia principium nostri sunt sæpe doloris,
Gaudia non remanent, sed fugitiua volant.

Of Libertie.

Deū. *Liberty is that freedome and happineſſe, which bringeth the ſoule to his contentment and ſatisfaction after the troublous pilgrimages, trauels and bondages of this world. Or otherwiſe to liue as a man liſt.*

THrough too much Libertie, all things runne to ruine and confusion Libertie in the minde, is a signe of good

goodneſſe: in the tongue, of fooliſhneſſe; in the hands, of theft in our life, want of grace.

Nothing corrupteth more then Libertie, for it maketh the Sonne deſpiſe his Father, the Seruant his Maſter, and the Citizen his Magiſtrate.

Hee is to be counted free, that ſerues no looſneſſe or infirmitie.

No man truely liueth at libertie, but he that liueth vertuouſly.

The wiſe man that hath the reine of his owne wit, reſtrained in the hands of his diſcretion, is onely free.

There is a naturall diſcord betweene Tyrannie and Libertie, *Demoſt.*

Hee enioyeth the ſweeteſt Libertie, that hath a quiet Conſcience, *Greg.*

Vertue onely yeildeth men Libertie, ſinne yeildeth ſhame and ſeruitude.

If the Libertie of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A mans mind may be at perfit Liberty though his body be fettered with Irons.

Life loſt for Liberty, is a loſſe full of Pietie.

It is better to die a miserable life being at Liberty, then to liuè a magnificent slaue in contiuuall Bondage.

Too much liberty is a little Bondage, and too great Bondage hastens speedie Liberty.

A constrained will seeketh euer oportunity, to slip his head out of the coller.

No man liues happily, if he want the freedome of Libertie.

Death ought to bee preferred, before seruile Slauery and Bondage.

It is a hard thing to moderate a man much giuen to Libertie, or to put a bridle to wanton affections.

Hee that hath Libertie to doe more then is necessary, will oftentimes doe more then is tending to honesty.

Where Liberty is giuen to offend, sin is so sweet to the flesh, that there is no difference betweene men and beasts, but that men doe exceed beasts in beastlines, *Hermes.*

He is to be thought free, that is not Bond-slaue to iniquitie.

Ille mihi non videtur liber, cui mulier imperat, cui lex imponit, præscribit, iubet, vetat quod videtur, qui

qui nihil imperanti negare potest, nihil recusare audet. Si poscit, dandum est: si vocat, veniendum: si eliciat, abeundum: si minetur, extimescendum.

Non potest paruo constare libertas, hanc si magno estimat, omnia paruo estimanda sunt.

Of Seruing.

Defi. *Seruing or Seruitude is a certaine slauish bond of constraint, by which eyther for commodity or lawe men bind themselues to the will of others, making themselues subiect to controlement.*

TO serue or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by Education.

It is as necessary for him that serueth, as for him that commandeth to bee honestly minded.

Seruants must bee obedient to their Masters, whether they bee courteous or froward, *Plato.*

Nature, & the Lawes which preserue Nature, bind men that will be Seruants, to strict obedience.

The Seruants of Wisdome, are the Righteous of the Church, and their Offspring is Obedience.

Seruants ought with patience to beare the corrections of their Master, *Chilo.*

A crafty Seruant ruleth his Maſter.

The bondage of a wiſeman is liberty, *Auguſt.*

The Seruant that dutifully honoureth his Maſter, ſhall in time to come, finde loue and obedience in his owne houſehold.

The onely fruit of ſeruice, is loue and reward, and the pleaſure thereof, Humilitie and obedience.

The firſt duty in a Seruant, is willingneſſe to learne whatſoeuer is neceſſarie; the ſecond, faithfulneſſe, in performing truely whatſoeuer belongeth to his duty; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his Maſter; the fourth, ſilence in tongue, in not replying againſt his Maſters ſpeeches.

There ought to bee in a Seruant double ſilence, the one, in not replying, or contradicting; the other, in not reueaſling abroad what his Maſter doth at home.

Seruants ought not to obey with eye-ſeruice onely, but alſo with ſingleneſſe of heart.

It is a moſt commendable Vertue in

a

a Seruant, to know how to obey well.

A Seruant once made malapert, and sawcie, will alwayes after kicke at his dutie, and scorne the controlement of his Master, *Ana.*

Looke what kind of seruice a Seruant doth vnto his Master, the like shall surely be requited when hee keepeth Seruants himselfe.

Honest and gentle Masters haue commonly proud and stubborne Seruants, whereas a Master sturdie and fierce, is able with a little winke, to command more dutie, then the other shall with many words, *Aurel.*

Princes must be serued both with life and goods, and that is personall seruice of euery naturall Subiect.

All men must bee subiect to Principalities.

Men are bound to obey Magistrates, although they command things contrary to publike profit, except it be in such things as are contrarie to the Lawes of God.

Seruing iustly is a seale of Obedience, and a testimonie of an vpright Conscience, *Chri.*

Ty-

Tyrants are termed the scourges of God.

It is treason against God and man for the Seruant to offer violence to his Master, but most damnable for a Subiect to to touch the Lords Anoynted.

Nihil est fœdius seruitute : ad decus & libertatem nati sumus, Cicero.

Si miserum est seruire, multò miserius est seruire is quos non possis effugere.

O Obedience.

Defi *Obedience is the end whereunto Vertue tendeth, namely, when in all our actions we obserue honesty and comelinesse : it is that which bindeth the soule, when fully and willingly, without force or constraint wee giue to euery one that which belongeth vnto him : honour to whom honour, reuerence to whom reuerence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our Nature, Rebellion our corrupt Nature.

The Common-weale is alwayes happy, where the Subiects are obedient, and the Magistrates merciful.

Wicked men obey for feare, but the good obey for loue, *Aristotle.*

Seruants in word and deed, owe dutifull Obedience vnto their bodily Masters.

Where

Where reason ruleth, appetite obeyeth.

Nothing thriueth by strife and contention, but all things flouriſh through Loue and Obedience.

Diſobedience proceedeth from negligence, for hee that gouerneth well, ſhall bee obeyed well, but hee that giueth to his Seruants too much liberty, ſhall bee ſure to haue too much loſſe, *Theopompus.*

They commonly proue the beſt Maſters, that haue beene the moſt obedient Seruants.

The obedience of the Law; is the maintenance of the Law.

Treaſon hath not place, where Obedience holds Principality, *Plato.*

Whoſoeuer obeyeth his Superiour, inſtructeth his Inferiour, *Cicero.*

It is a certaine and infallible obſeruation, that the Sonne who hath irreuerently and diſobediently honoured his Father, is in his old age, plagued by his owne poſterity, *Aurel.*

The humble and obedient gaine honour, but the ſtubborne and obſtinate, reproofe.

The more obedient a man is, the more fauour he purchaſeth. The

The blessednesse of a Common wealth, is the obedience of Citizens, *Stobæus.*

Onely Obedience enioyeth the merit of Faith, *Bernard.*

Obedience is the badge of Deuotion, the scale of Contemplation, the safegard of the Penitent, and the Schoole of the Ignorant.

To obey the Law, is to fulfill the law.

The will obedient to reason, neuer strayeth: but where men breake all bonds of duty, there follow all sorts of plagues and punishments, *Iustinian.*

Obedience is a vertue due to God and Man; to God, as our Creator; to Man, as our superiour, *Bernard.*

Where reason ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth rightly how to gouerne, and the people how to obey.

The King himselfe is Supreme Head of all other Authority, and obeyeth no man but Law onely.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such Obedience.

He obeyeth infinites, that is a Bond-slaue to his owne lusts, *Cratem.* Qui

Qui bene ducit, effecit vt recte cum ij quos ducit sequantur.

Flectitur obsequio curuatus ab arbore ramus.

Franges, si vires experiare tuas.

Of Opinion.

Defi. Opinion is the rule of the minde, containing our woe or pleasure, it is borne of mind, nurst with vnrest, and brought vp onely with imagination.

OPinion makes men arme themselues one against another.

Opinion is one of the greatest pillars, which vpholds Common-wealths, and the greatest mischiefe to ouerthrow them, *Pon.*

Opinion proceeding from a firme discourse of reason, purged from vanity, is perfit iudgement.

Whatsoeuer opinion perswades vs to. perfit, being once approued becomes. most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion liuing in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the minde, and the destruction of the body, vainly promising the rest which could neuer be enioyed.

Opinion

Opinion drawes on the ambitious, with a vaine conceit of immortalitie, making possible impossibilitie.

The varietie of opinions among the learned, begets both doubtfulnesse and feare in the ignorant, *Theophr.*

The opinions of Iudges haue heapt sutes one vpon another, and made them immortall.

Opinion leaues mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By Opinions chiefly, is Maiesty and integrity of ancient iustice lost, *Crates.*

All sedition springs from opinion, and all sedition is euill, how honest soeuer the ground be pretended.

Opinion is the originall of disobedience, and disobedience is the beginning of fury.

The ground of the Roman Ciuill wars, was the diuersitie of opinions, betwixt the Nobilitie and the Senate.

The strength of false opinion is of such force, that he ouerthroweth the loue betwixt man and wife, betwixt father and childe, betwixt friend and friend, and betwixt

betwixt Master and Seruant, *Demost.*

To know the causes of false opinion, is the only meane to breake the strength, and root out the force of false opinion.

Profit, honour, losse and dishonour, are foure causes of disioyned opinions.

Great opinions alter not at one instant, but leaue the strength by degrees, by little and little, except they be violent.

Dissimilitude being a diuersity of opinions in Religion, is cause of Ciuill war.

The diuersity of opinions in Subiects, is very dangerous to Estates and Soueraignes. *Photion.*

It is impossible for any head, to maintain an opinion contrary to the members.

Amongst men that are honest and vpright in life, and liue contented with their calling, there neuer hapneth diuersities of opinions, nor Ciuill warres of Religion.

Grauior & validior est decem virorum sententia, quàm totius multitudinis imperitiæ, Cicero.

Vereor de viris doctis iudicare, ne quorum opinionem improbo, illos videor improbasse.

Of Credulitie.

Defi. *Credulity is a certaine ground and vnfained trust, which we repose in the obiect propounded to our imagination, it is also the destruction of doubt,*

and

and an animater of vs to thoſe actions which we credit to be honeſt.

SO many men, ſo many minds, and ſo many minds, ſo many beliefes.

Credit is a conſtant truſt in ſuch things as are ſpoken, or couenanted.

Credit is a figure of faith, or that which faith it ſelfe is, & is breathed by the Spirit of God into the godly, *Beza.*

Credit or Faith conſiſteth aboue all things, in Prayer and Meditation.

True beliefe breedeth conſtancie in proſperitie, and patience in time of affliction.

A good life cannot bee ſeperated from a good beliefe, *Auguſt.*

Beliefe failes, where Gods truth ſtands incertaine.

The way to increaſe credit, is firſt to haue credit.

The fruit of beliefe is made manifeſt, by the loue wee beare our Neighbours, and by our patience in time of triall.

True beliefe iuſtifieth, and that Iuſtification is our Redemption.

Credulous beliefe, knitteth together the ioynts of a Common-wealth.

The

The man which constitutes Common-wealths, preserues them, faith first constituted them, therefore faith vpholds them.

No man beleeueth willingly, more then he himselfe liketh, *Chrysost.*

No Gold is so precious, as a faithfull friend, whom a man may boldly credit.

Mens credit should bee better then debts, for faith should exceed oaths.

Slow beliefe, is the hand-maid of wisdome, *S. P. S.*

Vnexercised credit is sickly, and vnknowne things are vnadmitted.

Faith built vpon any thing but diuinitie, is dead faith, and like a frame that hath no substance or continuation.

From Faith comes Feare, from Feare hate of sinne, and from hate of sinne, euerlasting saluation.

In the greatest danger, the greatest credit is best deserued.

Truth is the Daughter of Time, and guide to all goodnesse.

Hee that through custome makes litle account of his promise, may sweare often, but shall seldome be beleeued, *Bias.*

Custome

Custome without credit, is not better to be accounted of then old Error.

Credulity is the onely aduantage of honest hearts, *S.P.S.*

It is as great a fault to beleeue euery one, as to trust none, *Seneca.*

True faith in God, maketh innumerable strong Champions, and inuincible stomacks, not onely towards death, but also against all the most cruell deuices that can bee found, to make death (if it were possible) more painefull then death, *Boetius.*

Credit is of greater worth then friendship, & friendship as worthy as may be.

Non patitur ludum fama, fides, oculus,
Non holocausta Deus, sed corda fidelia quærit.
Hæc qui dona gerit, lege beatus erit.

Of Secresie.

Def. *Secretie is a faithfull humor, which strēgthned by vertue, concealeth in despight of misfortune, those things which one knoweth, may eyther profit his enemy, or preiudice his friend or Country,*

HEe that knowes not when to hold his peace, knowes not when to speake.

Gold boyleth best when it least bubbleth, and a flame pressed downe enforcetl the fire to smother, *Pacuuius.*

Loue that is kept in secret, consumes in sorrowes: and the flames of fancy raked vp in silence, will both fire the senses and shrinke the sinewes.

Hee beareth his misery best, that hideth it most, *Archim.*

As silence is a gift without perill, and containeth in it many good things; so it were better our silence brought our simplicity into suspition, then to speake either inconuenientlie, idlely, or vnnecessarily.

Those things which are vntold, are vndone, for there can bee no greater comfort, then to know much, nor any lesse labour then to say nothing.

Venus Temple is neuer shut, *Cupids* Register liues euer vnfolded, and the secrets of loue, if they be concealed, breed either danger by silence, or death by secrecie.

Better it is by speaking little, to make a small scarre, then a deepe wound by much babling.

Silence is a gift without perill, and a treasure without enemies, *Phocion.*

Women are fitter to conceiue Children, then to conceale secrets.

by

By mispending treasures we lose wealth, by discouering secrets, honour and life.

That which thou wouldest few should know, keepe secret to thy selfe.

Silence is more safety then speech, whe our enemies be the Auditors, *Salust.*

In some place, at some time, and in some company, it is better to bee silent then talkatiue.

As the Viper is torne in sunder, when she bringeth forth her litle one, so secrets comming out of their mouthes, that are not able to conceale them, doe vtterly vndoe and ruine such as reueale them, *Lactan.*

We haue two eyes and two eares, but one onely tongue, and that so inclosed within the teeth and lips, betweene the braine and heart, seruing as their Truchman, hauing about it the instrument of all the senses, to the end shee put forth nothing, before shee haue taken counsell of the said senses her neighbours, and of the inward faculties of the soule, which are the vnderstanding and reason, placed within the braine.

Wine descending into the bodie, causeth words to ascend.

In

In some causes silence is dangerous, as if any know of conspiracies against their Countrie or King, or any that might greatly preiudice their neighbor, they ought to discouer it.

As wee must render likewise for euery idle word, so must we likewise for our idle silence, *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus: hoc illi garrula lingua dedit.
Non vnquam tacuisse nocet, nocet esse locutum.

Of Oath.

Def. *Oath is a perswasion or calling of God to witnesse, that our assertions are iust, true and honest. And of oathes, some be lawfull, some vnlawfull: the lawfull oath, is that which is taken before Authority; the oath vnlawfull, is that which vainly without occasion is vttered.*

THe oath which is honest, is a proofe of fidelitie, the violation whereof is impietie.

An oath is the foundation of iustice, and the truth of incertaintie.

It is better neuer to take God to witnesse, then to forsweare himselfe in mockery, *Lactan.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It becommeth a man to keepe inuio-

late the oath which he maketh to his aduersaries, although mis-hap cause him to yeeld vnto it.

Through neglect in our oathes-keeping, we fill our soules full of lying.

The greatest fault that can be in a Prince, is periurie.

Gods oath is the confirmation of his promise, *August.*

The bare word of a Prince, ought to stand as an oath in Law, and his faith as firme as an Oracle.

To sweare and forsweare, is a vice so hatefull, that slaues themselues iudge it worthy of punishment, *Periander.*

Hee is vnwise, that putteth any confidence in the promise of a common sweater.

He that accustometh his mouth to many othes, procureth vnto himselfe, many Plagues for a punishment. *Sigismundus*

As it is not necessary to credit the oath of an Infidell, so is it not lawfull for a Christian to breake his vow, although it be made to a Saracene.

Traytors bewitcht with periury, feare not to betray themselues, so they may betray others.

He

Hee that layeth his faith in pawne, bindeth his safety, his honour, & his soule also.

Where faith is taken from oath, iustice is ruined, loue wounded, and society confounded, *Niphus.*

God in his iustice chastens periurie, euen from the cradle to the graue.

Fauour gotten by periurie, is honour wonne by infamie.

Sinne is punished with repentance, but periurie with damnation. *Quin.*

Vertue is neuer in the mouth, where lauish oathes are resident.

Scarcitie of oaths, is a most blessed barreneſſe.

The oathes vttered in fury, in calmes are repented with teares.

Wicked mens oathes, are written in water, *Stobeus.*

Faith giues no honour to any oath, yet oathes broken, dishonour faith.

To maintaine oaths, is to suborne, blasphemie.

Faith is the deuotion of the soule, and the redemption of the same, *Ierome.*

Wise men think more then they speak,

and to ſweare, is the leaſt part of their knowledge.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, vt non opus eſſet ligare iuramento.

Lycurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertaintie, or irreſolute opinions of things whereby the mind is altogether vnſatisfied and perplexed.*

DOubt being a frenzie of the ſoule, labouring to attaine the truth, confounds it ſelfe in it ſelfe.

The hurts are boundleſſe, which come by doubts and incertainties.

To reſt doubtfull in religion, is worthy certainly of high puniſhment.

There is nothing more troubleſome, then doubtfull thoughts, *Archim.*

Ignorance is the mother of doubts and doubt the mother of irreligious opinions.

Doubt is contrary to faith, & whatſoeuer is contrary to faith, is cleane contrary to ſaluation.

Doubt proceeds from ignorance, ignorance comes from brutiſhnes, & brutiſh-

neſſe

neſſe from want of vertue or wiſedome.

As doubts declare men to bee baſe-minded, ſo courage and reſolution erect Prince.

The Scriptures are ſufficient to diſſolue all doubts in Religion; and not to beleeue them, is to periſh by them.

By ouermuch truſt in a mans owne wit, the greateſt doubts are commonly conceiued.

Doubtfull preſumptions, prooue certaine confuſions.

Loue is carefull, and misfortunes are ſubiect to doubtfulneſſe .*S.P.S.*

Want of wit breeds doubt, and doubt leaues good things vnfiniſhed.

Doubtfull and melancholy minds, are cheered with muſicke, but wiſe men with reſolution.

Hee of neceſſity muſt erre that of force muſt be doubtfull.

There is no greater ſhame, then, for a man to bee reſolute in worldly actions, and yet wauering and doubtfull in the chiefe points of his religion.

He is worthy to liue alwayes in doubts which doubts what no man elſe doubts, but he himſelfe onely.

To doubt or mistrust a man for his well-meaning, is the very next way, to cause him change his minde into false-dealing, *Bias.*

There is great doubt, of that mans wisdome, which is too much ruled by the will of a woman, *Mar. Aurel.*

To liue in doubt, is to liue in torment.

He that doubteth euery certainty, and admireth euery trifle, shall sooner bee laughed at for his folly, then commended for discretion, *Bias.*

He that doubteth of that thing which he seeketh, shall neuer know when to find that which he lacketh.

Whatsoeuer is well done, is aduisedly done, but whatsoeuer is ill, is doubtfull.

Doubts chase away friends, strengthen enemies, and slander all men.

The begining of error is doubt, dreaming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reason & vnderstanding.

Whē doubts are knowne to be doubts, resolution is better esteemed.

Qui dubitat negantis est proximus.

Dubi-

Dubitato cogitationem significat iniuriæ.

Of Denial.

Defi. Denial is a refusall of any thing propounded, or an Apostate asking of any thing from a thing formerly affirmed, knowne, or taken.

TO deny principles, is to deny truths and to deny truths, is heresie.

To deny what we feare or desire, is to disproue our owne beliefes.

It is hard to deny to mourne, when nature commands vs to weepe.

Vertue rather denies wealth, then to enioy it by euill meanes.

Clouds cannot couer secrecies, nor denyals conceale truth, *Demost.*

To deny the knot of Mariage, is to breake the bond of Saluation.

The strength of thunder ouerthroweth high Towers, and the back-sliding of apostatas, confounds Soules.

He that denyes compassion to the penitent, shall find small fauour, when hee himselfe asketh forgiuenesse.

Counsell confounds doubts, and dissolues false denials.

Denyals make little faults great, and truth makes great faults indifferent.

The deniall of truth, is a ſickeneſſe of the ſoule, which can neuer be cured, but by the ſhame of reaſon, *Hermes.*

He which by deniall hath falſified his oath ſhall hardly after recouer his credit.

There cannot be a greater folly, then to truſt him that will deny the truth, for aduantage or promotion,

He getteth no profit, that denyeth the truth in hope of reward.

Wiſe men eſteeme many words, and many lyes both alike.

He that wil inſtruct others in the truth, muſt neuer deny the truth himſelfe.

Common lyers need more then common wits, elſe will their tales bee found double.

Hee that lyeth, (bearing the countenance of an honeſt man) by his outward ſhew of honeſty, ſooner deceiueth the ignorant, then many other, which ſeeme vnhoneſt.

Hee that dare preſume to make a lye vnto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate, *Thom. Aquin.*

To beaſt the denyall of truth is more worthy

worthy of punish ment then to tell lye.

Beleeue not him, which to day telleth thee a lye of another body; for he will not sticke to morrow, to tell a lye of thee to another man.

There is no greater signe of wickednesse then open Heresie, *Ambros.*

He that obstinately denyeth the truth before men vpon earth, wilfully refuseth his soules health in Heauen.

Hee which denyes the motions of the flesh,, makes good the Diuinitie of the Spirit.

To keepe company with a notorious Lyer, is a meane to make thy selfe suspected, when thou telleſt the truth.

The man that through vse and custome denieth truth, and doth (as it were) make an occupation of lying, shutteth himselfe out from the company and presence of God, loseth his good name and credit amongst men, & most horribly ioyneth himselfe to the Deuill, yeelding all his endeuours to the furtherance of infernall seruice.

Contra negantem principia, non est disputandum.
Qui semel a veritate deflexit, hic non maiore religione ad perjurium, quam ad mendacium perduci consueuit.

Of Repetition.

Defi. Repetition is a repeating or repearsing againe of things past, being eyther forgotten, or needfull for present vse & commoditie; it is also an vpbraiding of good turnes, or a wearisome tedious nesse.

TO report offences, is to make the committer ashamed of his faults.

Often to repeate one thing, is wearisome to the hearer, and troublesome to the teller.

Though the hearing of our sinnes repeated, be bitter, yet the perswasions to amendment is sweet.

Continually to vpbraid men with their misdoing, is the next way to make them become desperate.

God himselfe vseth to threaten vs, oftner then to smite vs, *Aug.*

Things oft repeated in memory, makes the memory more perfect,

As it is necessary to smite the Iron being hot, so it is needfull to repeate in priuate our owne sinnes, before they proue odious.

To repeate offences with penitence, is a likelihood of amendment.

There can be nothing so plainly repeated

ted, but it may be mistaken. *Terence.*

A wise man, will not haue one sin twice repeated vnto him.

Vaine repitition is an occasion of dulnesse.

To repeat one thing often, being needlesse, is a signe of a slender capacity.

It is requisit to know mens natures, before we repeate their disgraces,

Time is the repeater of all things.

He which maketh repetition of his deceits, deserues to be intāgled by deceits.

It is the propertie of Fooles and Children, often to repeat Prophecies.

Though it bee a fault generall for all men to sinne, yet very few can endure to heare their sinnes repeated.

The things that are most skant to bee gotten, are most deere of price, and the things seldome spoken of, are most desired, *Plato.*

The best garments grow old with often wearing, and strange reports waxe stale with too much telling.

Wals are said to haue eares when needlesse repetition hath too much tongue.

The often repeating of our faults, to our

our ſelues in priuate, cauſeth more care in our actions publike.

Wee muſt be content to heare what we would not, when wee forget our ſelues, and doe that which wee ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an iniury receiued, makes manifeſt that the fact is not freely forgiuen.

It is more commendation for a man to be ſilent, then to make repetition of his good deedes performed, *Aurel.*

Too much of any thing changeth the nature of euery thing, *Terence.*

Fire were not to be counted fire, if it wanted heate; nor vertue to be knowne with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt; auditores faſtidio enecant.

Non vnum hodie, cras aliud, ſemper idem.

Of Offence.

Def. *Offence is any iniury or indignity offered either in ſpeech or Act, whereby either life, or reputation is called into hazard, making the World in doubt of their vertue.*

VNluſt offences may eſcape for a time without anger, but neuer without reuenge. It

It were better for a man, openly to be hurt with his enemies Sword, then secretly to bee wounded with euill speeches, *Tha.*

Of little medling commeth much rest, and of licentious talke, oft-times ensueth much vnquietnesse.

There is no sufficient recompence for an vniust slander.

A fault once excused, is twice committed.

A false report is a wilfull lye.

Light heads and sharpe wits, are most apt to inuent smooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a Traytor that clippeth the Coyne of his Prince, maketh it lighter to bee wayed, but neuer the worse to bee touched; so hee that by sinister reports, seemeth to impaire the credit of his friend, may make him lighter among the common sort, (who by weight are oftentime, deceiued) but nothing impayreth his good name with the wise, who trie all Gold by the Touchstoue.

If thou speake what thou wilt, thou

shalt

ſhalt heare what thou wouldeſt not, *Bias.*

The greateſt barkers are not alwayes the ſhroudeſt biters, and it is farre eaſier with words to obtaine the victorie, then with deeds to attaine the conqueſt.

To a vertuous mind, an iniurious word, doth more hurt then the wound of a ſword.

In the body of a man, the moſt neceſſary member is the heart, the goodlieſt inſtruments are the eyes, the parts moſt delicate are the eares, and the thing wherein moſt danger is, is the tongue, *Thales.*

Nature teacheth vs to ſpeake wel, but wiſdome teacheth to ſpeake in a fit time. *Epimenides* the Painter, after his returne from Aſia, being enquired of newes, anſwered, I ſtand here to ſell Pictures, not to tell tydings.

There is no better Philoſophie, then for a man to learne ſilence.

The Lyconians had a Law, that if any ſtranger ſhould enter diſcourſe with the Matrons of the houſe, hee ſhould for his offence haue his tongue cut out.

The authours of offences and iniuries, are Lyers, *Plot.*

A-

Amongst the Romanes, it was held a greate infamy, for a man to praise the good Wife of the House.

The eyes, hands, and feet ought not so soone to be subiect to the penaltie of the Law, as the tongue; because they are members for cõmon vse; but the tongue is the instrument of vanity & villany.

Where there is any hope of amends to be looked for, there the first offence deserueth pardon, *Ponta.*

A small offence, being renewed, doth worke some grieuous displeasure in the end, to the committer thereof.

The Offender feareth the Law, but the Innocent feareth Fortune, *Boetius.*

Where offences of the best are neuer pardoned, the worst will amend for feare of extreme punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis Cicero.

Nulla mala potentia est, in quam non irruat iniuria, Seneca.

Of Accusation.

Defi. *Accusation is the attainure or challenge of any party in a doubtfull matter, and may be imployed, both in the good and euill part, sometimes proceeding from an honest passionate zeale, & sometims, from the defects of further malice.* Hee

HE that accuſeth another muſt look that hee be not guilty of the ſame fault himſelfe, *Saluſt.*

Spies and accuſers are neceſſarie euils in a Common-wealth.

Perfect vertue terrifieth an accuſer, indifferent vertue whets him on.

Whoſoeuer preſently giues credit to accuſations, is either wicked himſelfe, or very childiſh in diſcretion.

Things grown ful, grow out of frame, and accuſation being at the higheſt, eyther reſteth or declineth.

Great accuſations haue hard beginnings, both through their owne debates, and their inuentors.

If greatneſſe could keep what it gets, it ſhould neuer be accuſed of infortunes *Olaus.*

Wee accuſe Nature of prodigalitie, to ſpend in one Age, what ſhould ſeruc for two.

Wee ſuppoſe accuſacions againſt Fortune, leſt ſhe ſhould burſt with preſumption.

Other mens ſinnes, accuſe our Conſciences of frailtie.

Am-

Ambitious men rāised once to dignity, accuse afterward all other Estates of insufficiency, *Bodi.*

Youthfull counsell, priuate gaine, and particular hate, accuse Kingdomes of short continuance.

Wars pretending publike good, done for spight, worke most iniustice, for they bend their accusations against the mightiest persons.

Flatterie the Nurse or Vice, is the Mother of false Accusation, but Zeale of iust Appeales.

Kings, because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much grac't, vse rigor, and accuse humilitie of dulnesse,

Hee that accuseth himselfe, is a iust man, *Chrysost.*

Good must not be drawne from Kings by force, nor accusation by threats.

Fooles weepe when great men are accused, as pitying the fall of honour.

He that accuseth himself [illegible] afterward answereth not, tempteth God, *August.*

Gene-

Generall calamitie accuseth Princes of generall imbecility.

When great men are accused and condemned, guilty vassals are hopelesse and desperate.

No man may be both the accuser and Iudge, *Plut.*

Princes indangered seeke their peace by any meane, and priuate persons iniured, seeke reuenge many times by false accusation.

The greatest wrongs that euer were effected, were then performed, when Princes feared to fall by surmize, or accusation.

The accused is not guilty, vntill he be conuicted, *Lactan.*

Ex defendendo, quam ex accusando, vberior gloria comparatur Cicero.

Accusator nocere, monitor prodesse, reprehendendo studet.

Of Slander.

Defi. *Slander is a part of Enuy, and euery whit as vile and dangerous: it is the superfluitie of a cankerd heart which inraged with choller, after an iniury receiued, or after some report there of, wanting other meanes of reuenge: doth with slanderous and reprochfull speeches, giue testimony of his hate and malice.*

Foule-

FOule mouthed Detraction, is his Neighbours foe.

The nature of a slanderer, is to call all things into question, and to approoue nothing.

We kil hurtfull Vipers, if wee spie them, but we nourish slanderers, til they kill vs.

As Rats and Mice eate and gnaw vpon other mens meat, so the slandrer eateth and gnaweth vpon the life and flesh of other men.

A tale vnaptly told, may be depraued.

He that hurteth his Neighbour by his tongue, woundeth his owne soule by his words.

They that speake euill and slander the dead, are like enuious Dogs, which bite and barke at stones, *Zeno.*

The corrupt heart, breaketh out by the lewd tongue, and such as speake euill by all men, are Monsters amongst good men.

Whosoeuer vseth to listen much to misreports, deserueth either to lose his hearing, or his eares. *Pub.*

A Common slanderer, striuing to bring other men into hate, becomes odious himselfe.

Be-

Beleeue not euery report, neither be thou mooued by vain ſuggeſtiõs, leſt thr ough light truſt thou loſe friends, or which is more bad, be counted a foole.

There are three ſorts of Man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewde tongues, is either ſwolne with hate, plagued with enuy, conſumed with thought, endangered by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end, wee ſhould here and ſee more then wee ſpeake, *Socra.*

Though the tongue bee but a ſmall member yet it many times doth more hurt then the whole body beſide, *Patteo.*

Keep thy friend and keep thy tongue, for few words couereth much wiſedome, and Foole being ſilent is thought wiſe.

Diuerſity of meates hurt digeſtion, & changeablenes of reports beget ſlander.

Long promiſes are figures of cruelty, and large ſlanders, the ſignes of great Enuy.

Slander

Slander offends the liuing, and gnawes vpon the dead.

The Slanderer doth euer vniuſtly accuſe, and ought to bee puniſhed in the ſame ſort, as the partie accuſed ſhould haue beene, if the accuſation had beene found true.

Slanderers in ancient time, haue beene marked in the forehead with a hot iron.

Apelles, after hee had eſcaped a falſe ſlander, he thus by his Art deſcribed her in a Table painted: He pictured a Iudge with the eares of an Aſſe, hauing on the one ſide two Ladies, ignorance and Suſpition; before him falſe Accuſation, with a countenance full of fury, holding in the left hand a burning Torch, and with his right hand, pulling a young man by the haire, who lifted vp his eyes and hands to Heauen; neere vnto him, was a man looking pale, earthly, and aſquint, which was Enuy; two Damſels followed falſe Accuſation, named Treaſon and Deceit; behind whom, ſtood a Lady wailing and mourning, called Repentance, which faſtned her eyes vpon a very faire Lady called Truth; declaring by this,

this, that wee ought not lightly to beleeue, euery accusation and slander that is brought vnto vs.

Aut in infamia, vulneribus, aut morte desine calumnia.

Detractor vno verbo tres simul iugulat homines, seipsum, auscultantem, & eum cui detrahit.

Of Scoffing.

Defi *Quips or scoffes, are declaring from the actions of other men, they are the ouerflowing of wit, and the superfluous scummes of conceits.*

TO play the scoffing Foole well, is a signe of some wit, but no wisdome.

All kind of mockerie ought to be shunned, which is a reproach couered with some fault, and which accustometh the mocker to raile and lie, and mooueth more than an iniurie, when it proceedeth from a will to out-rage, and malice without necessity.

An Adder keepes his venome in his taile, but the poyson of a Scoffer is in his tongue.

What is sweet in the mouth, is bitter in the stomacke, and scoffes pleasant in the eare, are harsh to the best vnderstanding.

A fault wilfully committed by scoffing, cannot be amended by repentance.

Hee

Hee that mockes a wise-man with flatterie, mockes him with insufficiencie.

Scoffes haue not rewarde but disdaine, nor praise, but ill imployment.

To haunt the company of scoffers, is to be stained with scoffes.

To mocke the man which loues vs, is monstrous vilanie.

Good and euill follow one another, so doe scoffe and lasting estimation.

The least man can doe some hurt, and the absurdest tongue can disparage.

He which most scoffeth, shall be most scoffed at for his reward.

To iest, is tollerable, but to doe harme by iests, is insufferable, *Byas.*

It is better to doe well than speak well, but easier to reprehend than to amend.

One Wolfe will not make war against another, neither will one scoffer contend in scoffes willingly with another; but when they doe, it prooues either fatall or wittie.

There are more Mockers then Well-meaners, and more foolish Quips, then good Precepts.

Mocking is an artificiall iniurie.

The

The faireſt beauty may proue faulty, and the wittieſt ſcoffe ridiculous.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtained with modeſty, is better then the gaine that is gotten with impudencie.

It is good to hold an aſſe by the bridle, and a ſcoffing Foole at his wits end.

To be accounted a Noblemans Ieſter, is to be a mercenary Foole. *Bias.*

He that makes an ordinary vſe of ſcoffing, ſhall neither be well thought of in his life, nor find happineſſe at his death.

Qui pergit quæ vult dicere, quæ non vult audiet
Paruanecat morſu ſpatioſum vipera Taurum:
A Cane non magno ſæpe tenetur aper.

Of Phyſicke

Defi. *Phyſicke is that naturall Philoſophy, which tendeth to the knowledge of man, and thoſe cauſes which cõcerne the health & good ſtate of his body.*

PHyſicke is a continuall Fountaine, or Spring of knowledge, by which wee maintaine long life.

The ſicke man deſireth not an eloquent Phyſician, but skilfull, *Seneca.*

Wee

We begin to be ſicke as ſoone as we be borne, *Auguſt.*

The infirmitie of the bodie, is the ſobrietie of the minde.

The ſtrength of the body, is the weakneſſe of the minde, & the weakeneſſe of the bodie, the ſtrength of the ſoule.

Delicate faire is the mother of ſickneſſe.

Phyſike rightly applied, is the repaire of health, and the reſtitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the common-wealth, and then Philoſophy which is Phyſicke, nothing being more commodious.

Phyſicke being rightly vſed, is an art to finde out the truth both of diuine and humane beginnings.

The ſcope of phyſicke is to glorifie God in the workes of nature, teaching men to liue well, and to helpe their neighbours.

A pratling Phyſicion is another diſeaſe to a ſicke man.

An Orator doth not alwayes perſwade, nor the Phyſicion cure, *Ariſt.*

To know the vse of Physicke is sweet, but to taste it is vnsauorie.

It is requisite that he bee tormented with paine, which will not be eated by Physicke.

Death holdeth a sword against our throates, and Physicke a preseruatiue of health to our hearts.

Death is most desired of them that bee miserable, and Physicke most esteemed of them that be mightie.

They that bee sound themselues, are more ready in counsell, then skilfull in knowledge, to prescribe rules of Physicke to the sicke, *Byas.*

As a blind man cannot see the fault of anothers eyes, so an vnskilfull Physicion cannot perceiue the defects of the body.

To take Physicke when the disease is desperate, is to desire the Physicion to helpe to consume our substance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Physicion more cruell.

The thiefe is commonly executed that killeth but one man, and the Physicion scapeth that killeth a thousand.

Phy-

Physicions oftentimes doe vse vnder the shew of hony to giue their patients gall, and by this meanes preserue their health; whereas if they went plainely to worke, the sicke would neuer take that which were wholsome, if not toothsome.

The number of Physitions is in the increasing of diseases.

Great varietie of medicines doth no good at all to a weake stomacke.

Some haue compared those which vse often to take Physicke, to them which driue the Burgesses out of the Citie, to place strangers in their roome.

Hippocrates aboue all other things recommendeth to a Physicion, that hee should well aduise himselfe, if in plagues and ordinarie diseases, hee found nothing which was diuine; that is to say, whether the hand of God were not the proper cause of sickenesse of the partie diseased.

Physicions are happy men, because the Sun makes manifest, what good successe soeuer happeneth in their cures, and the earth burieth what fault soeuer they commit, *Nicocles*.

Ægri, quia non omnes conualescunt, non idcirco nulla medecina est, Cicero.

Dat Galenus opus & Iustinianus honores.
Ex alijs paleas, ex istis collige grana.

Of Paine.

Defi. *Paine, aduersitie, or perturbations, are but affections & inclinations which come from our will corrupted by the persecutions and allurements of the flesh, and which wholly resist the diuine nature of the reasonable part of the soule, fastning it to the body with the naile of discontentment.*

PAine is alwayes a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where aduersities flow, there loue ebbes; but friendship standeth stedfast in all stormes.

Prosperitie getteth friends, but aduersitie trieth them, *Pacu.*

In paine and iudgement, the qualitie with the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may be, is to fall in to vnknowne miserie.

Misery can neuer be so bitter, as eternall

ternall felicity is pleasant, *Erasmus.*

Danger alwayes attendeth at the heeles of pride and ambition.

Aduersity quickneth our sleepy spirits; by prosperity we learne but ignorance, but by aduersity wee are taught knowledge.

Misery & life are two twins, which increase, are nourished, and liue together.

Hee cannot rightly iudge of pleasure, that neuer tasted paine.

As no fortune can dismay him that is of a couragious minde, so no man is more wretched, then he that thinks himselfe to be vnfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of their distresse, then for the paine they endure.

Aduersities hapning to good men, may vex the minde, but neuer change their constancy.

As the most pestilent diseases do gather vnto themselues all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it selfe, all his former mischiefes, S.P.S.

Patience breeds experience, experience hope and hope cannot be confounded.

The paine of death is sinne, the paine of conscience sinne, but the paine of hell is eternall.

The paine of the eye is lust, the paine of the tongue liberty, and the paine of both repentance.

Miserie is full of wretchednes, fuller of disgrace, and fullest of guiltines,

Hee suffers double punishment, that hath his paine prolonged.

He findes helpe in aduersity, that sought them in prosperity.

The remembrance of pleasures past, aggrauates the paines that are present.

A fawning friend in prosperitie, will proue a bitter foe in aduersitie.

It is hard in prosperity, to know whether our friends doe loue vs for our owne sakes, or for our goods, but aduersitie proues the disposition of mens minds.

Hee that lendeth to another in time of prosperity, shall neuer want helps himselfe in the time of aduersity.

Vt secunda moderatè tulimus, sic non solum aduersam, sed funditus euersam fortunam fortiter ferre debemus.

Nullus

Nullus dolor est, quem non longinquitas temporis, minuat atque molliat, Cicero.

Of Teares.

Defi. Teares or sorrow, is a griefe or heauinesse for things which are done and past, they are the onely friends to solitarinesse, the enemies to companie, and the heires to desperation.

TEares are no cures for distresse, neither doe present plaints ease a passed harme.

There is no sowre but may be qualified with swete potions, nor any doleful maladie, but may be allayed with some delightful musicke.

Teares craue compassion, and submission deserueth forgiuenesse, *Greg.*

The violence of sorrow is not at the first to be striuen withall, because it is like a mightie beast, sooner tamed with following, then ouerthrowne by withstanding.

Woe makes the shortest time seeme long, S.P.S.

Women are most prone to teares, and haue them soonest at command, *Eurip.*

Sorrow bringest forth teares, as a tree bringeth forth fruit.

That griefe is best digested, that brings not open shame.

Bury the dead, but weepe not aboue one day, *Homer.*

Wee shall sooner want teares, then cause of mourning in this life, *Seneca.*

Sorrowes concealed, are more sowre, and smothered griefes if they burst not out, will breake the heart.

The heart that is greatly grieued, takes his best comfort, when he finds time to lament his losse.

Teares and sighs, declare the heart to be greatly grieued.

A teare in the eye of a Strumpet, is like heate-drops in a bright Sun-shine, and as much to be pitied, as the weeping of a Crocodile.

Of sorrow and lamentation commeth watching and bleared eyes.

Teares are the badges of sorrow, *Archi.*

Passion is a most cumbersome guest vnto it selfe, *S.P.S.*

Deepe-conceited sorrowes are like to Sea-Yuie, which the older it is, the deeper root it hath.

Passions are like the arrowes of *Cupid*, which if they touch lightly, proue but

but toyes, but once piercing the skinne they proue deepe wounds.

Where the ſmalleſt ſhew of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many, eaſe the grieued heart; for griefe is like to fire, the more is is couered, the more it rageth, *Plutarch.*

Shedding of teares is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Teares are the food of the Soule.

There are in the eyes three ſorts of teares; the firſt of ioy, which in old men ſhew their kindneſſe; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then ſhee intendeth either to ſound thee, or to ſift thee.

When griefe doth approach, if it bee ſmall, let vs abide it, becauſe it is eaſie

to bee borne, but if it be grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolue, or be diſſolued.

How miſerable is that griefe which can vtter nothing in the torments! *Senec.*

Men take a certaine pleaſure in weeping, when they lament the loſſe of friends.

Solon hauing buried his ſon, did weep very bitterly: to whom when one ſaid, his teares were all in vaine; for that cauſe, quoth hee, I doe weepe the more becauſe I cannot profit with weeping.

Too much ſadneſſe in a man, is as much to be condemned, as ouer-much boldnes in a woman is to be deſpiſed, *Bias.*

Lepidus, by a long griefe conceiued of the misbehauiour of his wife, ſhortned his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieue too much for worldly loſſes, is a ſigne of fooliſhneſſe.

Per lachrimas argumentum deſiderij quærimus, & dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Cure

Curæ leues loquuntur, ingentes stupent, Seneca.

Of Neighbours.

Defi. *Neighbours are those in whom we find towards vs the greatest bonds of charitie, and not as it is vulgarly taken, them that liue neere about vs.*

THe greatest loue in vs next vnto God ought to be loue towards our neighbours.

Whatsoeuer duties we performe in kindnesse towards our neighbours, wee performe vnto God.

Loue is the first foundation of Marriage, and coniunction of neighbourhood.

The end of a man being, is the glory of his Creator, and the loue of his neighbour.

The loue of neigbours, appertaines mightily vnto saluation.

Men are not borne for themselues, but for their Country, Parents, & neighbours *Cicero*.

All things on earth are created for men, and men created to worship God, & aid one another.

Whosoeuer will follow nature, must loue his neighbour, & maintaine society.

Thems.

Themistocles selling certaine land, made it be proclaimed, that it had a good neighbour, *Plutarch.*

No man may slander or lye for his profit, because such gaine is his neighbours indignity.

Duty & profit are two distinct things, and separated, belonging to our neighbours and our selues.

We must esteeme our nieghbours loue as dearely, as the pureſt Gold.

It is more praise-worthy to releeue one neighbour, then to kill many enemies.

We must frame all our actions to the glory of God, to the loue of our neighbours, and to the profit of the Common-wealth.

The tydings of a bad mans burial, comes neuer too soone to the eares of his neighbour.

The enuy of a bad neighbour, is worse then the sting of a Serpent.

He that liues alone, liues in danger, societie auoids many perils, *Marc. Aure.*

The loue of our neighbours binds vs from vnlawfull actions against them.

Gold is prooued in the fornace, and a neigh-

neighbours loue tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to helpe according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle-minded man loue amongſt his honeſt neighbours.

The loue of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſſe and vncharitable, which will play at Cardes whileſt his neighbours houſe is burning.

Good turnes done to vnthankefull neighbours, is like water poured into open ſiues.

Neceſſity ingendereth in a man warre againſt himſelfe, and malice to hurt his neighbour.

Vt in reruſtica non ſatis eſt, teipſum bonum eſſe colonum, ſed magni refert, cuiuſmodi habeas & vicinum; Sic in vita non ſatis eſt, ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus, aliquid mali eſſe propter vicinum malum. Plato.

Prouerbs.

Defi. *Prouerbs are the onely ſententious ſpeeches of authentique Authors, or the vſuall phraſes, begot by ſcuſtome.*

A Little ſtreame ſerueth to driue a light Mill.

A ſmall ſumme will ſerue to pay a ſhort reckoning.

A leane fee is a fit reward for a lazy Clarke.

A rowling ſtone gathereth no moſſe.

All is not Gold that gliſtereth.

Where is nought to bee had, the King loſeth his right.

It is good to ſtrike the yron while it is hot.

The burned Child dreadeth the fire.

Soft pace goeth farre.

Good wind needeth no buſh.

Hunger is the beſt ſawce.

Sweet meate muſt haue ſower ſawce.

It is euill halting before a Cripple.

Selfe doe, ſelfe haue.

Harme watch, harme catch.

Too much of one thing, is good for nothing.

Hot ſup, hot ſwallow.

A ſcabbed ſheepe will infect a whole flocke.

Like maſter, like man.

Look not a gifted horſe in the mouth.

When

When the belly is full, the bones are at reſt.

He that reckoneth without his Hoaſt, muſt reckon twice.

A carrion Kite, will neuer bee good (Hauke,

He robbeth *Peter* to pay *Paul.*

Too much familiarity breeds cõtempt.

Rome was not built in one day.

Better late thriue then neuer.

After death the Phyſicion.

After dinner muſtard.

No fire without ſome ſmoake.

A tooles bolt is ſoone ſhot.

A louet, all loſe.

After a ſtorme commeth a calme.

It is better bow then breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt, more worſhip.

It is an ill winde that bloweth none to (good.

Much coyne, much care.

Much meate, much maladie.

Much learning, much ſorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips, like lettice.

Many things chance betweene the cup and the lip.

What

What is bred in the bone, will neuer out of the flesh.

Euery man for himselfe, and God for vs all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skin.

The end trieth all.

In little medling lieth much rest.

Wake not a sleeping Lion.

The vessell will sauor of the first liquor.

One swallow brings not a Summer.

White siluer dyes blackes lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to bee giuen to the eyes then to the eares.

Where many words are spoken, truth is held in suspition, *Stobæus.*

Hee that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then mony in thy purse.

Hee giues twice that giueth quickely.

Hee that spareth to speake, spareth to speed.

Seruice willingly offered, is commenly refused and suspected.

A mans owne manners doe shape him eyther good or bad fortunes.

A neere friend is better then a farre dwelling kinsman.

Discipulus prioris posterior dies.

Dulce bellum inexpertis.

Of Sentences.

Defi. *Sentences are the pithy and sweet Flowers of wit, compiled in a ready and deliberate braine, and uttered in short and elegant Phrases.*

HEE that desireth to make a good market of his ware, must watch opportunity to open his shop.

Where the foundation is weake, the frame tottereth, and where the roote is not deepe, the Tree falleth.

Where the knot is loose the string slippeth, and where the water is shallow, no Vessell will ride.

Where sundry Flyes bite, the gall is great, and where euery hand fleeceth, the sheepe goe naked, *Demost.*

He that talketh much and doth little, is like vnto him that sayles with a side-wind, and is borne with the tyde to a wrong shore.

Eagles flye alone, and they are but Sheepe that alwayes flocke together.

The

The meane man must labour to serue the mighty, and the mighty must study to defend the meane.

Standing Pooles gather filth, and flowing Riuers are alwayes sweet.

He that bites of euery weed to search out the nature, may light vpon Poison, and hee that loues to be sifting of euery Cloud, may bee smitten with a Thunder-stroake.

A wanton eye, is the Dart of *Cephalus*, that where it leuelleth, there it lighteth, and where it hits, woundeth deepe.

Depth of Wisdome, height of Courage, and largenesse of Magnificence get Admiration.

Truth of Word, Meekenes, Courtesie, Mercy, and Liberality stir vp Affection.

There is no man suddainly excellent good, or extreamely euill, but owes either as he holds himselfe vp in vertue, or lets himselfe slide to vice.

Cunning to keepe, is no lesse commendable then Courage to command.

The Court of affection, is held by the racking Steward Repentance, *S. P. S.*

As Life without Learning is vnplea-

sant

sant, so Learning without Wisdome is vnprofitable.

Hee properly may be called a man, that in his behauiour gouerneth himselfe like a man, that is to say, conformable vnto such things as raason willeth, and not as the motions of sensuality willeth.

Examples of the dead that were good, doe profit men more to liue wel, then the counsell of the wicked that bee liuing, which doth interre and bury those that are now aliue.

Farre better it is to be a Tenant of Liberty, then a Land-Lord of Thrall.

He that makes himselfe a Sheepe, shall be eating of the Wolfe.

He that loseth fauor on Land to seeke fortune at Sea, is like him that stared so long at a Starre, that he fell in a Ditch.

Small helps ioyned together, waxe stronger.

He is vnworthy to bee a Master ouer others, that cannot master himselfe. *Pho.*

A Master ought not to be known by the House, but the House by the Master.

A busie tongue makes the mind repent at leisure.

By

By Repentance wee are drawne to Mercy, without whose wings wee cannot flye from vengeance.

Where the demand is a ieſt, the fitteſt anſwer is a ſcoffe, *Archim.*

When Dogs fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to byte, the ſecond to ſting, and the third to deceiue.

A good Woolfe will neuer hunt too neere his owne Den.

Such as be borne deafe or blind, haue commonly their inward powers the more perfit.

Hee that helpeth an euill man, hurteth him that is good, *Crates.*

When that thing cannot bee done that thou wouldeſt, then ſeeke to compaſſe that which thou knoweſt may bee brought to paſſe.

Contempt is a thing intollerable, forasmuch as no man can thinke himſelfe ſo vile that he ought to be diſpiſed.

Suddaine motions and enforcements of the mind, doe often breake out, either for great good, or great euill, *Homer.*

Many men labour to deliuer themſelues

ſelues from contempt, but more ſtudy to be reuenged thereof.

It is a corrupting of the good to keepe company with the euill, *Greg.*

The eye can neuer offend, if the minde would rule the eye.

Where there is diuiſion, there is confuſion, *Solon.*

That perſon is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate cauſes is very dangerous.

Solitarineſſe is the ſlye enemy that doth moſt ſeperate a man from doing well, *S.P.S.*

He that mindeth to conquer, muſt bee carefull.

Mony borrowed vpon vſury, bringeth miſery, although for a time it ſeeme pleaſant.

For a ſhort pleaſure, long repentance is the hyre, *Xenocra.*

Priuate loſſe may bee holpen by publike paines.

Immoderate wealth cauſeth Pride, Pride bringeth Hatred, Hatred worketh Rebellion, Rebellion maketh an alteration,

tion, and changeth Kingdomes.

The kind of contemplation that tends to ſolitarineſſe, is but a glorious title to idleneſſe.

Liking is not alwayes the childe of Beauty.

Iealouſie is the Harbinger of Diſdaine.

All is but lip wiſedome that wants experience.

Who will reſiſt loue, muſt either haue no wit, or put out his eyes.

Loue is to a yeelding heart a King, but to a reſiſting, a Tyrant. S.P.S.

Feare is the onely knot that heartneth a Tyrants people to him, which once being vntyed by a greater force, they all ſcatter from him like ſo many birds, whoſe Cages are broken, S.P.S.

Ambition and Loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is that they thinke they then ſpeake wiſely, when they cannot vnderſtand themſelues.

Hee that will needs ſtirre affections in others, muſt firſt ſhew the ſame paſſion himſelfe.

Things

Things lost by negligence, must be recouered by diligence.

As rewards are necessary for well-doers, so chastisements are meete for offenders.

Vertue, like the cleere Heauen, s without Clouds, S. P. S.

He that will blame another, must first bee blamelesse himselfe, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of crueltie stirre vp a new cause of suspicion.

It is best dealing with an enemie when he is at the weakest, *Aurel.*

The better sort eschew euill for shame; but the common people for feare of punishment.

Lawes not executed are of no value, and as good not made, as not practized.

Things that are wrongfully gotten, haue no certaine assurance.

Not as man would, but as men may, & as the nature of things doe require, so should they deale.

Where Flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man & his mauners, as his delight and study is.

By

By diligence and paynes-taking, all may be amended that is amisse.

When things are in extremity, it is good to be of good-cheere, and rather indeuour to amend them, then cowardly to faint and dispaire of all.

They that trust much to their friends, know not how shortly teares be dryed vp.

God and Nature doe set all things to saile for labour.

Great is the value of order and foresight to gouerne things well.

Man can better suffer to be denyed, then to be deceiued.

Lingering is most lothsome, when necessity requireth hast, *Quint.*

The carefulnesse of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant-minded man.

Flying tales and flattering newes, doe neuer good to any State.

It is better to fight with an enemy at his owne home, then for him to fight with vs in our Country.

Priuate well-fare is not to be preferred before Common-weale.

Wise-

Wisemen being wronged, are to bee feared of the wrong-doers.

Careleſſe men are euer moſt nigh vnto their owne harme.

Faire promiſes make fooles faine, and Flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men ſometimes are in greater danger for ſaying the truth, then euill men for ſpeaking falſely, *Plaut.*

Of one inconuenience oftentimes ſuffered, many miſchiefes cõmonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeake.

A bold ſpeech vpon a good cauſe deſerueth fauour.

Sleepe and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable, S.P.S.

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Aduancement is the moſt mortall offence to Enuie.

Through diligence and care, things may be redreſſed, which were by ſloth and negligence forborne, *Aurel.*

He doth wrong, that giueth cauſe of

Warre, not hee that seeketh the redresse of wrong.

The lesse one feareth his enemie, the nigher he is to his owne harme.

It is better to begin Warre, then to abide Warre,

Such as are careleſſe in their own causes, hardly can bee carefull about other mens affaires, *Thales.*

Corrupt Officers neuer want matter, to satisfie their corrupt mindes.

It is folly to refuse the ayde of a stranger, when wee may haue it, and are in need thereof.

These three chiefe points are necessarily belonging to a Counsellour, to bee bold, plaine, and faithfull.

That Citie is of no value, the which is not of ability enough to punish wrongdoers, neither is that Cõmon-weale any thing worth at all, where pardon and intercession preuayle against Lawes.

The minde of man is his guide in all things, and the same is onely to bee instructed, and trained vp with knowledge and Learning.

To know well, and to do well, are the

two

two points belongeth to Vertue. *Origen.*

Vertue is prayſed of many men, but very few deſire to follow her effectually.

Honor got by vertue, hath perpetuall aſſurance, *Cicero.*

That man cannot long endure labour, which wanteth his naturall kind of reſt.

The mind of man, is man himſelfe, and needeth continuall teaching.

Though that all new chances cauſe preſently new thoughts: yet thereby wee attayne more ſtedfaſtneſſe againſt miſhaps to come.

After the vnlawfull getting of a couetous Father, followeth the riotous ſpending of a prodigall Sonne.

Ita viuendum eſt cum hominibus, tanquam Deus videret, ita loquendum, tanquam Deus audiat.

Omnia præclara rara, nec quidquã difficilius quã reperire quod ſit omni ex parte in ſuo genere perfectum.

Of Similitudes.

Deſi. Similitudes, or likneſſes, are the Images or Pictures of the things to which they are compard, liuely explaining one thing in a farre different obiect.

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and

vnperfit: so that Subiect whose mind is drawne into sundry practices of discord, working the disquiet of a common peace and tranquillitie may be iustly cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authoritie of the Magistrate, so are the good conditions of Rulers, the best stay and strongest defence of Inferiours, *Plut.*

As he is not fortunate which is poore and deformed, so they are not to be accounted happy, which are onely rich and beautifull.

As plants measurably watred, grow the better, but being watred too much, are drowned and dye, so the mind with moderate labour is refreshed, but with ouer-much, it is vtterly dulled, *Eras.*

[illegible]s any thing, bee it neuer so easie, is hard to the idle, so any thing be it neuer so hard, is easie to the wit well imployed, *Ennius.*

A ship hauing a sure Anchor, may ly safe in any place, so the mind that is ruled by perfect reason, is quiet euery [illegible]re.

As

As that fire ſmoakeeh not much which flameth at the firſt blowing, ſo the glory that brightly ſhineth at the firſt, is not greatly enuied at; but that which is long in getting is alwayes preuented by Enuie.

As the man that drinketh Poyſon, deſtroyeth himſelfe therewith, ſo hee that admitteth a friend ere hee perfectly know him, may hurt himſelfe by too much truſting him.

As the perfect Gold which is of a pure ſubſtance, ſooner receiueth any forme then the ſturdy Steele, which is groſſe and maſſie Metal; ſo womens effeminate minds, are more ſubiect to a ſodaine affection, and are ſooner fettered with the ſnare of fancie, than the hard hearts of men.

As golden Pillars doe ſhine vpon ſockets of Siluer, ſo doth a faire face with a vertuous mind. *Perian.*

Like as a good Muſician, hauing any key or ſtring of his inſtrument out of tune, doth not immediately cut it off, and caſt it away, but either with ſtraining it higher, or ſlaking it down low

by little and little causeth it to agree; so should Rulers rather reforme trangressions by small corrections, then seeke to cast them away for euery trespasse.

As *Apolidorus* was wont to say of *Cryssippus* Bookes, that if other mens Sentences were left out, the pages would be voyde: so may we speake of brokers; for if other men enioyed their goods, their Ware-houses would bee quickly emptie.

As the strong bitternesse of the Allow tree taketh away the sweetnesse of the sweetest Hony, so euill workes destroy and take away the prayse of good deeds.

As a vessell is knowne by the sound, whether it be whole or broken; so are men proued by their speech, whether they be wise or foolish, *Demost.*

As Wine in *Platoes* opinion, is the daughter of Verity, so Loue in *Iambicus* censure, is the fruit of idlenesse.

As in feasts, hunger is the best sauce, so of Guests, Mirth is the most welcome.

As the occurrence of many things bringeth much trouble, so the considerations thereof procureth experience.

Like

Like as a battered or crazed Ship, by drinking in of water, not only drowneth her selfe, but all those that are in her, so a Ruler, by vsing viciousnesse, destroyeth not himselfe alone, but all others besides that are vnder his gouernment.

As ignorant Gouerners bring their Country into many inconueniences, so such as are diuellishly pollitike, vtterly ouerthrow the State.

As Truth is the centre of Religion, so contrary Opinions founded on euill Examples, are the corruptions of the world, and the bringers in of Atheisme.

As it becommeth Subiects to be obedient to their Soueraigne, so it behoueth that the King bee carefull for the commodity of his common weale, *Sigis.*

As there is no deliberation good that hangeth on delay, so no counsell is profitable, that is followed vnaduisedly.

As that Kingdome is most strongest where obedience is most nourished, so the State is most dangerous, where the Souldier is most negligently regarded.

As no Physician is reputed good that healeth others, and cannot heale him-

selfe, so is he no good Magistrate, that commandeth others to auoyd vices, and will not shun euill himselfe. *Marc. Aur.*

As the greene leaues outwardly shew that the Tree is nor dry inwardly, so the good workes openly testifie the zeale of the heart inwardly, *Eras.*

Like as a Gouernour of a Ship is not chosen for his riches, but for his knowledge, so should the chiefe Magistrate in euery Citie be chosen rather for his wisdome & godly zeale, then for his wealth and great possessions.

As the goodnesse of wise-men continually amendeth, so the malice of Fooles euermore increaseth, *Pithag.*

As they which cannot suffer the light of a Candle, can much worse abide the brightnesse of the Sunne; so they that are troubled with small trifles, would be more amazed in weighty matters..

As fire cast into the water, is quickly quenched, so a false accusation against an honest life is soone extinguished.

As the Canker eateth and destroyeth Iron, so doth Enuy eat and consume the hearts of the enuious.

As

As the sauour of stinking Carrion is noysome to them that smell it, so is the speech of Fooles tedious to Wise-men that heare it, *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes; so is he most cruel and ready, wickedly to giue sentence against another for the same offence.

As men eat diuers things by morsels, which if they would eat whole, would choke them, so by diuers dayes we suffer troubles, which if they should all come together, they would make an end of vs in one day.

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Iustice to be temperate, so that the ministers thereof, should rather shew compassion then vengeance; whereby the trespassers should take occasion to amēd their sinnes past, and not to reuenge the iniury present, *Hermes.*

As when the wood being taking from the fire, and the embers quenched, yet neuertheless, the stones oft-time remaine hot and burning; so the flesh,

though it be chastised with hot and drie maladies, or consumed by may yeares in trauaile, yet Concupiscence abideth still in the bones, *Antist.*

As after great stormes the Ayre is cleere, so after the flouds of repentant teares the conscience is at quiet.

As Darnell springeth vp among good Wheat, and Nettles among Roses, euen so Enuie groweth vp among Vertues. *Theom.*

As the Leaues of a Booke which is seldome vsed, will cleaue fast together, euen so the Memory waxeth dull, if it be not oft quickned.

Like as an Adamant draweth by little & little the heauy Iron, vntill at last it be ioyned with it; so Vertue and Wisdome draw mens minds to the practice thereof.

As a Vessell cannot be knowne whether it bee whole or broken, vntill it hath liquor in it, so can no man bee knowne what he is, before he be in authoritie.

As it is great foolishnesse to forsake the cleere fountaines and to drinke puddle water; so it is great folly, to leaue the sweet Doctrine of the Euangelists,

and

and to ſtudy the dreames of mens imaginations.

As ſights is in the Eye, ſo is the minde in the ſoule, *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfect aſſurance, S.P.S.

Vt ad cursum Equus, ad arandum Bos, ad indagandum Canis: Sic Homo ad duas res, intelligendum, & agendum, natus est quasi immortalis Deus, Cicc.

Vt ager, quamuis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.

Of Brauery.

Defi. *Brauery is a riotous excesse, either in apparell or other ornament, it is also a part of Pride, and contrary to decencie and comelinesse.*

EXcesse of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many Vertues, choaks them all.

They that rather delight to decke their bodies then their ſoules, ſeeme men rather created for their bodies then their ſoules.

Exceſſe in vanitie hath euer end.

Theft or violent death, euer wayteth at the heeles of exceſſe.

They neuer can be carefull to keepe a meane

meane in husbãding other mens wealth, which are careleſſe in beſtowing their owne ſubſtance vpon exceſſe.

To ſpend much beyond power, and hope much vpon promiſes, makes many men beggers which were left wealthy.

Hee that imployeth his ſubſtance in brauery, ſhall quickly bring his eſtate to beggery.

The cauſe why brauery is ſo much eſteemed, is the reſpect the World taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt deerly, and conſume quickly. a faire Woman that is vnchaſt, a rich Garment that hath many cuts, and a wealthy Stocke on an ill Husband.

A foole clothed in a gay Garment, if hee get any courteſie, may thanke his Weed and not his Wit. *Archim.*

As the Weed cannot be eſteemed precious, for the faire flowre which it beareth, ſo ought no man to be accounted vertuous for the gay Garment which he weareth.

Building may bee ouerthrowne with Wind,

Wind, Apparell consumed with Mothes: what folly is it then for men, to delight in that which the light Wind can waste and the small worme destroy?

He that wasteth his wealth to follow euery fashion, and hateth his substance to maintaine his brauery, may bee counted the Mercers friend, the Taylers foole and his owne foe, *Bias.*

Rich Clothes are Beggers Weeds, to a discontented minde.

Brauery of Apparell is nothing worth if the minde be miserable.

Desire of that wee cannot get, torments vs, hope of that wee may haue, comforts vs, and the brauerie of that wee possesse, makes vs become proud.

As Oyle being cast vpon the fire, quencheth not the flame, so Brauerie bestowed vpon the body, neuer humbleth the Soule.

As it is no wisedome, in admiring the Scabbard to despise the Blade; so it is meere folly, to prayse a man for his brauery, & discõmend him for his decencie.

Raine can neuer cause the Corne to bring forth any fruit, which is sowne vp-

on

on hard ſtones, nor ſpeech cannot perſwade a proud man, to become an enemy to braue apparell.

Gorgeous Garments are markes of Pride, and nets of riotouſneſſe.

As a man would iudge one to be ill at eaſe, that weareth a Plaiſter vpon his face, or one that hath beene ſcourged, to be puniſhed by the law, ſo doth painting betoken a diſeaſed ſoule, marked with Adulterie.

Woe to that beauty, which ſleepeth not with the face, *Horace.*

If by the Ciuill Law, the Child may haue an action of the caſe againſt him, which ſhall deface the portract of his Father; wee will imagine how much it diſpleaſeth God, if by artificiall painting wee ſeeke to correct his workemanſhip.

Painting haſtens wrinkles before old age come, *Chryſ.*

Thoſe which are curious in decking of the body, deſpiſe the care of their ſoule.

All kinde of painting, artificiall garniſhing, and colouring of haire was forbidden among the Spartans.

Splendida ſit nolo, ſordida nolo cutis.
Sint procul à nobis inuenes vt fœmina compta.

Of

Of Boasting.

Defi. *Boasting is a part of pride, wherein a man seeketh to extoll him selfe vaine gloriously, beyond his deseruing, or the repute of the World of any action done.*

A Dog that barketh much, will byte but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by shamefastnesse, and peruerse conceits are boldned by impudencie.

Many mens threatnings, be more fearfull in hearing, then hurtfull in effect.

Hee boasteth in vaine of his great Linage, that hauing no goodnesse in himselfe, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There bee many which can boast of battailes that neuer fought in the fields.

Where the matter it selfe bringeth credit, a man of his glosse deserueth small commendation.

Great boast giueth least courage, and many words are signes of small wit.

Arrogancie is alwayes accõpanied with Folly.

Folly, Audacity, Rashnesse, Insolency, and Solitarinesse, *Plato.*

A boasting tongue is a manifest signe of a cowardly heart, *Bias.*

Cressus, boasting of his mightie Army, was pretily answered, It is not their multitude which follow thee, but thy courage in leading them, which shall make thee famous.

No man may truly bragge of what he hath, sith what he hath may be lost, *Eur.*

Tully glorified, in that he had amplified the Latin Tongue.

The world can boast of nothing but vanity, neither can vanitie brag of any thing more then the end,

He that boasteth himselfe to know euery thing is most ignorant; and hee that presumeth to know nothing, is wise, *Plato.*

Boast is but the scom of thought, vanishing with fading pleasure, and entertayned by fooliish obiects.

Great threatnings are like big windes, they blusterfore, but th y end soone.

It is fooliish boast, whereby men make manifest their owne ignorance.

Where good Wine is, there needs no Garland, and where vertues are, there needes no commendation.

Of few words, insue many effects; of much boasting small beliefes.

Those that boast most, faile most, for deedes are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to bragge or to boast vain-gloriously, any thing in our owne commendations.

Vnam gloriam semper sequitur infamia, & qui insolentèr vtitur gloria, incidit ignominiam.

Phidias *sui similem speciem inclusit in clypeo* Mineruæ, *cum inscribere liceret,*

Of Nature

Defi. *Nature is that Spirit or diuine reason, which is the efficient cause of naturall workes, and the preseruing cause of those things that haue being through the onely power of the heauenly Word, which is the worke maker of Nature, and of the whole world: and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall facultie.*

NAture in despight of time, will frowne at abuse.

Nature hath a certaine predominant power ouer the mind of man.

The

The man that liueth obedient to Nature can neuer hurt himselfe thereby.

Actions wrought against Nature, reape Despight, and thoughts aboue Nature, Disdaine.

As Art is a helpe to Nature, so is Experience the triall and perfection of Art.

As Nature hath giuen Beauty, and Vertue giuen Courage, so Nature yeeldeth Death, and vertue yeeldeth Honour.

Nature is aboue Art in the ignorant, and Vertue aboue all things is esteemed of the wise.

It is hard to straighten that by Art, which is made crooked by Nature, *Peri.*

Nature is pleased in the Eye, Reason in the mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth Beasts, but Reason ruleth the hearts of men.

Such as liue according to Nature, are neuer poore, and according to the opinion of men, they are neuer rich: because Nature contenteth her selfe, and Opinion doth infinitely couet.

Philip, King *Alexanders* Father, falling vpon

vpon the Sands; and seeing there the marke and print of his body, said; How little a plot of ground is Nature content with; & yet we couet the whole World.

The God, which is God of Nature, doth neuer teach vnnaturalnesse, S.P.S.

Nature is higher prized then Wealth, and the loue of Parents ought to bee more pretious then dignitie.

Fire cannot bee hid in Straw, nor the nature of man so concealed, but at the last it will haue his course.

In Nature nothing is superfluous, *Arist.*

Where nature is vicious, by Learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond then dutie, nor straiter Law then Nature, and where Nature inforceth Obedience, there to resist, is to striue against God. *Lactan.*

Liberall Sciences are most meete for liberall men, and good Arts for good Natures.

Nature without Learning and good bringing vp, is a blind guide; Learning without Nature, wanteth much; and Vse without the two former, is vnprofitable

Na-

Nature being alwayes in a perpetual motion, desireth to be driuen to the better part, or else shee suffereth her selfe bee waighed downe as a ballance to the worser.

Nature is our best guide, whom if we follow we shall neuer goe astray, *Arist.*

Nature friendly sheweth vs by many signes what shee would, what shee seeketh, and what she desireth: but many some strange meane waxeth deafe, and will not heare what shee gently counselleth.

Nature is a certain strength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

Quod satiare potest diues natura ministrat,
Quod docet infrænis gloria, fide caret:
Hæc generi hominum à natura datum, vt quæ familia laus aliqua ferè floruerit, hanc fore qui sunt eius stirpis (quod sermo hominum ad memoriam patrum virtute celebratur) cupidissimè persequuntur.

Of life.

Defi. *Life, which we commonly call the breath of this World, is a perpetuall battaile, and a sharpe Skirmish, wherein we are one while hurt with Enuy, another while with ambition, and by and by with some other vice, beside the suddaine onsets giuen*

vpon

upon our bodies by a thousand sorts of diseases, and thousands of aduersities vpon our spirits.

Life is a pilgrimage, a shadow of ioy, a glasse of infirmitie, and the perfect path-way to death.

Allmortall men suffer corruption in their Soules, through Vice; and in their bodies, through Wormes.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to liue, then not to know how to liue, *Salust.*

It is hard for a man to liue well, but very easie to dye ill.

If a good man desire to liue, it is for the great desire he hath to doe good; but the euill desire to liue, it is for that they would abuse the world longer.

The children of vanitie call no time good, but that wherein they haue according to their owne desire, and doe nothing but follow their own filthy lusts.

Mans life is like Lightning, which is but a flash, and the longest date of yeeres but a Bauens blaze.

Men can neither inlarge their liues as they desire, nor shun that death which they abhorre, *Menan.*

A deteſtable life remooueth all merit of Honourable Buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue, *Gueuara.*

The man that deſireth life and ſeareth death, ought carefully to gouerne his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long but to him that is happy, very ſhort, *Menan.*

Mans life is a warfare, *Seneca.*

The mortall life which wee enioy, is the hope of life immortall, *Aug.*

An vndefiled life, is the reward of age. *Aug.*

No man is ſo old, but thinketh he may yet liue another yeere, *Hierom.*

The breath that maintaineth life, endeth it.

A good life is the readieſt way to a good name, *Aurel.*

Better it is to be carefull to liue well then deſirous to liue long.

A long life hath commonly long care annexed with it.

Mo

Most men in these dayes, will haue precepts to be ruled by their life, and not their life, to be gouerned by precepts.

Fooles when they hate their life, will yet desire to liue, for the feare which they haue of death, *Crates.*

Mans life is lent him for a time, and he that gaue it, may iustly demand it when he will.

They liue very ill, who alwayes thinke to liue.

To a man in misery, life seemeth too long, but to a worldly minded man liuing at pleasure, life seemeth too short, *Chilo.*

What a shame is it for men to complain vpon God, for the shortnes of their life, when as they themselues, as short as it is doe through riot, malice, murthers, care and Wars, make it much shorter, both in themselues and others? *Theophrastus.*

——hoc est
Viuere bis, vita posse priori frui
Est nostra vino vita quam similima.
Accesit, est quam reliqua prima potior.

Of The Soule.

Defi. *The soule is a created substance inuisible, incorporall, immortall, resembling the image of her creator, a Spirit that giueth life to the body, where-*

vnto

vnto it is ioyned: a nature alwayes mouing it self, capable of reason and the knowledge of God to loue him as being meete to be vnited to him through loue to eternall felicitie.

THe greatest thing that may bee said to bee contayned in a little roome, is the Soule in a mans body, *Plato.*

An holy and vndefiled Soule, is like Heauen; hauing for her Sunne, vnderstanding, and the zeale of Iustice and Charitie; for the Moone, Faith; and Vertues for the Starres.

Euery Soule, is either the Spouse of Christ, or the Adulteresse of the Deuill, *Chrys.*

The mind is the eie of the Soule, *Plat.*

The Soule is compounded of Vnderstanding, Knowledge, and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The Soule is diuided into two parts, the one Spirituall or Intelligible, where the discourse of reason is; the other brutish, which is the sensuall will of it selfe, wandring where all motions contrary to reason rest, and delighting onely to dwell, where euill desires doe inhabit.

The

The actions of the soule are will, iudgement, sence, conceiuing, thought, spirit, imagination, memory, vnderstanding.

The incomparable beauty of the soule, is Prudence, Temperance, Fortitude, and Iustice.

All the felicity of man, as well present as to come, dependeth on the soule, *Clem.*

The soule is the organ and instrument of God, whereby he worketh in vs, and lifteth vs vp to the contemplation of his diuine Power and Nature.

The sweetest rest and harbour for the soule, is a conscience vncorrupted.

The soule payeth well for hire in the body considering what shee there suffereth.

The soule of the iust man is the seate of Wisdome, *August.*

The body is the Sepulchre of a dead soule.

The soule is the breathing of God, *Ambrose.*

If the soule bee good, the stroake of death cannot hurt thee, for thy spirit shall liue blessedly in Heauen, *Basil.*

As they that haue healthful bodies easily endure both cold and heate, so they that haue a stayed and setled soule, haue the dominion ouer anger, griefe, ioy, and all other their affections, *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtinesse of the body.

All mens soules are immortall, but the soules of the righteous are immortall and diuine, *Socrates.*

It is good to haue a regard to the health of the mind, that the body thereby may be preserued from danger.

The diseases of the body are easie to be cured, but for the malady of the mind, no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou call the soule, then God, dwelling in a mans body?

It is as great charitie to edifie the soule, as sustaine the body, *Bernard.*

The nobilitie of the soule is alwayes to be thought vpon.

The

The ſoule in the fleſh, is as amongſt thornes, *Bernard.*

The ſoule is the naturall perfection of the body, *Aurel.*

The body conſidereth nothing but what is preſent, the minde conceiueth what is paſt, and what is to come.

The ſoule of man is an incorruptible ſubſtance, apt to receiue either ioy or paine both heere, and elſewhere, *Solon.*

While the ſoule is in the company of good people, it is in ioy, but when it is among euill men, it is in ſorrow and heauineſſe.

As the body is an inſtrument of the ſoule ſo is the ſoule an inſtrument of God.

The body was made for the ſoule, and not the ſoule for the body.

Looke how much the ſoule is better then the body, ſo much more grieuous are the diſeaſes of the ſoule, then the griefes of the body, *Diogenes.*

By the iuſtice of God, the ſoule muſt needs be immortall, and therefore no man ought to neglect it, for though the body die, yet the ſoule dieth not.

The dilights of the ſoule, are to know

her maker, to consider the words of heauen, and to know her owne state & being.

Tres vitales spiritus creauit Omnipotens: vnum qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur. Primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defi. *Senses are the powers of the Soule and Bodie in number fiue, Seeing, Hearing, Smelling, Tasting and Touching.*

Of Seeing.

Tully would neuer leaue, vntill the Eye, the Eare, the Mouth, and euery sense of his Auditors were full.

The eyes were giuen to men, to be as it were their watch-tovvers & sentinels, the guiders and leaders of the body.

Of more validitie is the sight of one eye, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an error.

The sight, the affection, and the hands are instruments to gather bribes.

What can saying make them beleeue, whom seeing cannot perswade? *S.P.S.*

A wanton eye, is the messenger of an vnchaste heart, *Augustine.*

Mar-

Marcus Varro was sirnamed *Strabo*, for his quicke sight, that from *Lilibeum* a Prouince in *Sicilia*, he could tell the number of the saile of ships which came out of the Heauen of *Carthage*.

Hee that is borne blind, is wiser then the deafe or dumbe, *Aristotle*.

Blindnesse it selfe commends the excellencie of sight, *August*.

The eye is the most precious part of the body, and therefore it is said, I will keepe thee as the apple of mine eye.

The eyes are the Windowes of the body, or rather of the soule, which is lodged in it.

The sight is the chiefest sense, and the first mistris that prouoked men forward, to the studie and searching of knowledge and wisdome.

By hearing, not seeing, wee come to the knowledge of truth.

Hearing is the preparation of the sight, *Bernard*.

The which the eye seeth, the heart is often grieued at.

The sense of the eyes, answereth to the element of fire.

Man onely of all creatures seeth, and contemplateth at once.

Nihil est difficilius quàm à consuetudine oculorum mentis aciem abducere.

Totius hominis debilitas est oculos perdidisse.

Hearing.

THe Eare trieth the words, as the mouth tasteth meate.

To whomsoeuer at the first the sense of hearing is denied, to them the vse of the tongue shall neuer be granted.

As a stone cast into the water, maketh many rounds, so a sound which is begotten in the aire, hath his circles, which are multiplied vntill they come to the eare, *Aristotle.*

The eares of a man, and the eares of an Ape, are not to be moued.

Plinie writeth a wonderfull example of the sense of Hearing; that the battell which was fought at Sybaris, the same was heard at Olympia, the places being aboue fiue hundred miles distant.

The Sense of Hearing, is answerable to the element the ayre.

Qui audiunt audita dicunt, qui vident, plane scilit. Auris prima mortis ianua, prima operiatur & vita, Bernardus.

Smel-

Smelling.

THe ſenſe of Smelling is meerely conioyned with the ſenſe of taſting.

The ſenſe of Smelling, is not onely for pleaſure but profit.

Albeit euery thing that ſmelleth well, hath not alwayes a good taſt; yet whatſoeuer a man findeth good to his taſte; the ſame hath alſo a good ſmell; and that which is found to haue an ill reliſh, the ſame hath alſo a bad ſmell.

Sweet ſmels are good to comfort the ſpirits of the head, which are ſubtile and pure; and ſtinking ſauours are are very hurtfull for the ſame.

This ſenſe of Smelling agreeth with the ayre and fire; becauſe ſmels are ſtirred vp by heat, as ſmoke by fire; which afterward by means of the aire, are carried to the ſenſe of Smelling.

Non bene olet, qui ſemper olet.

Odorem morum fama dijudicat colore conſcientiæ, Bernardus.

Taſting.

THe ſenſe of taſte, is that ſenſe wherby the mouth iudgeth of all kindes of taſte.

He that hathnot tasted the things that are bitter, is not worthy to taste the things which are sweeter.

The iudgement of taste is very necessary for mans life, and especially for the nourishment of all liuing creatures, because all things which the earth bringeth forth, are not good for them.

This sense of tasting answereth to the element of ayre.

Intellectus saporum est, cæteris in prima lingua homini in palato.

Gustus mercatum inuitat, Euripides.

THe sense of touching answereth the element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to bee close together, and throughout, and such as taketh more fast and surer hold then any of the rest.

The sense of touching although it bee the last, yet is the ground of all the rest, *Aristotle.*

One may liue without sight, hearing, and smelling, but not without feeling.

Sensuum

Sensuum ita clara indicia & certa sunt, vt si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, contenta ne sis suis integris incorruptisque sensibus, an postulet melius aliquid non videam quod quærat amplius, Cicero.

Nos Aper auditu, Linx visu, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defi. *Our Children are the naturall and true Issues of our soule, of the same mould and temperature, begot by the Worke of Nature, and made by the power of the Almighty.*

CHildren are a blessing of God, bestowed vpon man for his comfort.

Children, according to their bringing vp, proue either great ioy, or great griefe to their Parents.

He is happy that is happy in his childrē.

When wee behold our children, wee see a new light, *Theocritus.*

A good sonne is a good Citizen, *Stob.*

That childe is not bound in dutie to his Parents, of whom hee neuer learned any vertuous instruction.

Whatsoeuer good instructions children learne in their youth the same they retaine in their age.

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing is better to bee commended in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their lasciuious and vngodly education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

The fault is to bee imputed vnto the Parents, if children for want of good bringing vp, fall into any vnhoneſt kind of life.

As thoſe men which bring vp Horſes, will firſt teach them to follow the bridle; ſo they that inſtruct children, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe their minds by them are made apt to receiue any vertue, *Seneca*.

Thoſe children which are ſuffred either to eat much, or ſleep much, be commonly dul-witted, and vnapt to learne.

As waxe is readie and pliant, to receiue any kind of figure or print; ſo is

a young child apt to receiue any kind of learning.

The childe that hath his minde more constant then his yeeres, yeelds many hopes of a stayed and toward age.

He that letteth his sonne runne at his owne liberty, shall find him more stubborne then any head-strong Colt, when he commeth to be broken, *Bias.*

The best way to make thy children to loue thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper, nor cleaueth faster in the minde of man, then those rules, which hee learned when he was a childe.

The sonne cannot but prosper in all his affaires, which honoureth his Parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast liued long enough, if thou hast liued to releeue the necessitie of thy Father in his old age.

The law of nature teacheth vs, that we should in all kindnesse loue our Parents.

Those

Thoſe children that deny dutifull obedience vnto their Parents, are not worthy to liue.

Solon made a Law, that thoſe Parents ſhould not be relieued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to children, becauſe if they ſee no vncomelineſſe, they ſhall bee inforced to follow goodneſſe and vertue, *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die, then giue him their children, which he demanded for Hoſtages; ſo great account made they of their education.

Such as leaue great riches to their children, without ſeeing them brought vp honeſtly, are like vnto them that giue much Prouender to young Horſes, but neuer breake them at all, for ſo they waxe fat, but vnprofitable, *Socrates.*

He which maketh his ſonne worthy to be had in eſtimation, hath done much for him, although he leaue him but little wealth.

Children ought to learne that which they

they should do when they are men, *Aug.*

No Punishment can be thought great enough for that child, which should offer violence to his Parents; who (if there were occasion offered) he should be ready to defend with losse of his owne life.

Striue not in words with thy Parents, although thou tell the truth.

Solon being asked why hee made no Law for Paricides; answered, that hee thought none would be so wicked.

Magnam vim magnam necessitudinem, magnam possidet religionem paternus, maternusque sanguis: ex quo si qua macula concepta est, non modo elui non potest, verum eo vsque permanat ad animum, vt summus furor, atque amentia consequatur eum.

Of Youth.

Defi. *Youth is the fourth age of man: when doe men grow in body, in strength and reason, in vice and vertue, and at that age the nature of a man is knowne, and whereunto hee bendeth his minde, which before could not be discerned, by reason of the ignorance of his age.*

THe deeds that men commit in their youth; were neuer yet found so vpright & honest, but it was thought more prayse-worthy to amend them then declare them.

Youth that heretofore delight to trie

trie their vertues in hard Armours, take now their whole delight and content in delicate and effeminate amours.

Wantonneſſe, liberty, youth & riches, are alwayes enemies to honeſty, *Solon.*

Youth going to warres, ought to feare nothing but good and euill renowme, *Eurip.*

It is very requiſite that youth bee brought vp in that part of Learning, which is called Humilitie, *Lactan.*

A man followeth all his life long his firſt addreſſing in his youth, as if a tree bloſſome not in the Spring, it will hardly beare fruit in Autumne.

As the Cypreſſe tree, the more it is watred, the more it withereth, and the oftner it is lopped, the ſooner it dieth, ſo vnbridled youth, the more it is by graue aduice counſelled, or due corrections controlled, the ſooner it falleth to confuſion.

Where vice is embraced in youth, there commonly vertue is neglected in age, *Cicero.*

Youth fireth his fancie with the flame of luſt, and old age fixeth his affections with the heate of loue, Young

Young yeares make their account only of the gliſtering ſhew of beautie, but gray haires reſpect only the perfect ſubſtance of vertue.

The minde of a young man is momentarie, his fancie fading, his affections fickle, his loue vncertaine, and his liking as light as the winde, his fancie fiered with euery new face, and his minde moued with a thouſand ſundrie motions, lothing that which of late hee did loue, & liking that for which his louing minde doth luſt, frying at the firſt, and freezing at the laſt.

The follies that men commit in their youth, are cauſes of repentance in olde age.

Cupid alloweth none in his Court, but young that can ſerue, freſh and beautifull to delight, wiſe that can talke, ſecret to keepe ſilence, faithfull to gratifie, and valiant to reuenge his Miſtreſſe iniuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in ſight, and vnſauourie in the ſmell.

Youth, if it bluſh not at beautie, and tarrie an antidote of wiſdom againſt [illegible]

flattery, folly will be the next haven hee shall harbour in.

Hee that in youth guideth his life by reason, shall in age finde the ready foot-path from ruine, *Theopom.*

There is nothing sweeter then youth, nor swifter decreasing while it is increasing.

Yong Willowes bend easily, & greene wits are intangled suddenly.

So tutor youth, that the sinnes of age be not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping vp of riches, forget to bring vp their youth in honest manners.

Noble wits corrupted in their youth with vice, are more vngracious then Peasants are borne barbarous.

Youth well instructed, maketh age well disposed.

Hee is most perfit, which adorneth youth with vertues, *Hermes.*

The better that a child is by birth, the better ought hee in his youth to be instructed.

The impression of good doctrine stampt in youth, no Age nor Fortune can blot-

Ex-

Examples are the beſt Leſſons for youth.

The humour of youth is, neuer to thinke that good, whoſe goodneſſe hee ſeeth not, *S.P.S.*

The death of youth is a ſhipwracke.

Youth ought to vſe pleaſure and recreation, but as naturall eaſe and reſt.

The inſtructions which are giuen to youth, ought not to be tedious; for being pithy and ſhort, they will the ſoouer heare them, and the better keepe them.

Yong men are no leſſe bound to their Tutors for the vertues they teach them, then to their Parents for the life they gaue them.

Semper magno ingenio adoleſcentes refrenandi potius à gloria quam inuitandi ſunt: amputanda ſunt plura illi ætati, ſi quidnã efflorereſcit ingeny laudibus.

Vicina eſt lapſibus iuuentus, quia veterum æſtus cupiditatum feruore calentis ætatis inflammatur.

Of Muſicke.

Defi. *Muſicke is an inſearchable and excellent Art, in which by the true concordance of ſounds, a ſound of harmony is made, which reioyceth the ſpirits, and vnloadeth griefe from the heart, and conſiſteth in time and number.*

THe moſt commendable end of Muſicke, is the prayſe of God.

Diſ-

Disagreeing Musicke and vaine pastimes, are the hinderance of delight.

The brutish part of the soule, depending of the feeding beast without reason, is that which is pleased and ordered by sounds and Musicke.

Musick is fitter for funerals then feasts, and rather meete for passions of Anger then dalliance and delight, *Eurip.*

Musicke vsed moderately, like sleepe, is the bodies best recreation.

Loue teacheth Musicke, though a man be vnskilfull, *Plutarch.*

Musicke is the gift of God.

The better Musicke the more delighted in.

To sing well, and liue ill, is abominable before God.

Nothing rauisheth the minde sooner then Musicke, and no Musicke is more sweet then mans voyce.

There is no Law to be compared with loue, nor any Art to the Art of Musicke,

The ignorance of Musick; hindreth the vnderstanding of the Scriptures.

One day takes from vs the credit of a hearer, and one Musicke extinguisheth the pleasure of another.

Muſicke ouercometh the heart, and the heart ruleth all other memories.

Beauty is no Beauty without Vertue, nor Muſick no Muſicke without Art.

Muſicke is a comfort to the minde, oppreſſed with Melancholy.

That Muſicke loſeth moſt his ſound & grace, which is beſtowed vpon a deafe man.

It is impoſſible with great ſtrokes to make ſweet Muſicke.

The lowd ſound of Drums and Trumpets, is counted a Captaines warfaring Muſicke, *Bias.*

Shame and danger are Prides Muſicians.

Hope is griefes beſt Muſick, and ouercomes the deſire of the ſoule.

Muſicke ouer our ſoules is both Queene and Miſtreſſe.

All things in this World is but the Muſicke of inconſtancie.

Muſick which comforts the mind, hath power to renew Melancholy.

All things loue their likes, & the moſt curious eare, the delicateſt Muſicke.

Too much ſpeaking hurts, too much galling

galling ſmartes, and too much Muſicke gluts and diſtempereth.

Youth ought to exerciſe themſelues in Muſicke, and to imploy their time in thoſe harmonies which ſtirre vp to commendable operations and moral vertues, tempering deſire, greedineſſe, and ſorrowes; foraſmuch as Muſicke conſiſteth in certaine propoſitions, and concords of the voice.

Muſicke is the Load-ſtone of fellowſhip, the cheerefull reuiuer of dulled ſpirits, and the ſole delight of dancing.

Siluęſtres homines ſacer interpreſque Deorum,
Cędibus & fędo victu deterruit Orpheus.
Dictus ob id lenire Tigres rabidoſque Leones.
Vt quidem magnetes ferrum attrahunt, at Thermedes *qui in Æthiopia naſcitur, ferum abigit, reſpuitque: Ita eſt muſicæ genus quod ſedet affectu, eſt quod irritet.*

Of Dancing.

Deſi. *Dancing is an actiue motion of the body, which proceedeth from the lightneſſe of the heart, iudicially obſeruing the true time and meaſure of Muſick.*

TIme and Dancing are Twins, begot together, Time, the firſt-borne, being the meaſure of all mouing, and Dancing the mouing of all in meaſure,

Dan-

Dancing is Loues proper exercise.

Dancing is the child of Musicke and Loue.

Loue brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there bee no disgrace found among them.

Dancing is the faire Character of the Worlds consent, the Heauen great figure, and Earths ornament.

The Virgins of Basill, on the festiuall dayes vse to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this meanes Effeminacie, Idlenesse, and Lasciuiousnesse being auoyded, they become the Mothers of well knit, & manly children, *Ramus.*

Pyrrhus play, which hee inuented in Crete for the Souldiers to exercise themselues in Armes, wherein he taught diuers gestures, and sundry shifes in mouings, whence first proceeding much: the vse of Warres was a kind of dancing in armes, as *Dionysius Halycarnassens*, in his seuenth Booke testifieth.

When

When the Mermaids dance and ſing, they meane certaine death to the Mariner.

When the Dolphins dance, ſome dangerous ſtorme approcheth.

The ſoberer and wiſer ſort among the Heathen, haue vtterly diſliked dancing; and among the old Romans, it was counted a ſhame to dance.

Dancing is the chiefeſt inſtrument of Riot and Exceſſe.

Semphronia a Ro[illegible] although fortunate in Husba[illegible] Children, and famous for her knowledge in Learning, yet was blemiſhed with the note of Laſciuiouſneſſe, for more then neceſſary expertneſſe in footing a Dance.

Plato and *Ariſtippus* being inuited to a Banquet of *Dionyſius*, and being both by him commanded to array themſelues in Purple and to dance, *Plato* refuſed with this anſwere, I am borne a man, and know not how to demeane my ſelfe in ſuch womaniſh effeminacie. *Ariſtippus* arrayed himſelfe in Purple, and prepared himſelfe to dance, with this anſwere: At the Solemnities of our Father *Liber*

a chaste minde knoweth not how to bee corrupted.

Calysthenes, King of Sicyon, hauing a Daughter mariageable, commanded that it should bee proclayned at the Games of Olympus, that hee that would bee counted *Calysthenes* Sonne in Law, should within sixty dayes repaire to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tisander* seemed the fittest: but when as hee had [illegible] Laconique & Attique Measure, [illegible] personated them with his legges [illegible]mes, *Calysthenes* stomaking it, said, O thou Sonne of *Tisander*, thou hast danced away thy Mariage.

Albertus the Emperour, Father of *Ladislaus*, was wont to say that hunting was the exercise of a man, but dancing of a woman.

Fredericke, the third Emperour of Rome, would often vse to say, that hee had rather be sicke of a burning Feauer, then giue himselfe to dancing.

Alphonsus, that most puissant King of Aragon and Sicily, was wont to taxe the Frenchmen of great lightnesse, who the

more

more ancient in yeares they waxed, the more they delighted themselues, with vaine and frantike dancing.

The same *Alphonsus*, when hee had beheld a woman dance very lasciuiously and impudently, Behold, quoth he, by and by *Sibylla* will deliuer an Oracle. He reputing dancing to be a kind of frantikneſſe; *Sibylla*, the Propheteſſe neuer yeelding any Oracle, except poſſeſſed firſt with a furie.

The ſame noble King, hearing that *Scipio* was wont to recreate himſelfe with dancing, ſaid, that a Dancer did differ nothing from mad man, but onely in the length of time, the one being mad ſo long as he liueth, the other whilſt he danceth, *Alphon.*

The Romanes, Lacedemonians, and other well ordered Common-wealths, baniſhed out of their Countries all vaine pleaſure, and aboue all, dancing, as ſeruing to none other vſe, but to effeminate young men, and to allure them to vice.

No man danceth, except he be drunke or mad, *Tully.*

The

The vertuous Matrons by dancing haue oftentimes loſt their Honours, which before they had long nouriſhed, and Virgins by it learne that which they had beene better neuer to haue knowne, *Petrach.*

Tully, finding fault with an enemie of his, called him in deriſion, a braue Dancer.

They which loue dancing too much, ſeeme to haue more braines in their wit then their head, and thinke to play the Fooles with reaſon, *Terence.*

A lamentable tune is the ſweeteſt Muſicke to a wofull mind, *S. P. S.*

Muſicke is the ſweet meat of ſorrow.

In the ſea of Hiſtories, mention is made of an Archbiſhop of Magdeburge, who broke his necke dancing with a Damſell.

He danceth well, to whom Fortune pipeth.

Socrates, which was pronounced by the Oracle of *Apollo*, to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance; extolling dancing with wonderfull prayſes,

It is necessary that our foot-steps bee as well ruled, as our words ought to bee

God threatned the Daughters of Sion, for that they went winding and prancing, making their steps to bee heard againe.

Apud antiques tanto in pretio habita est saltatio, vt populi præsides & Antesignanti præsaltorum nomine honorarentur.

Saltatio non ad pudicos, sed ad adulteros pertinet.

Of Man.

Defi. *Man is a creature made of God, after his owne Image, iust, holy, good and right by nature, and compounded of soule and body: of Soule, which was inspired of God with spirit and life, and of a perfect naturall body, framed by the same power of God.*

A Man may bee without fault, but not without sinne, *Aug.*

Man was created to set forth the glorie of his Creatour, and to speake and do those things which are agreeable vnto him, through the knowledge of his benefits.

Man is nothing but calamitie it selfe, *Hero.*

Mans nature is desirous of change.

Man was wonderfully created, but more wonderfully redeemed, *Aug.*

Man

Man is the Example of Imbecilitie, prey of Time, ſport of Fortune & Enuy, the Image of vnconſtancie, and the very ſeat of Flegme, Choler, & Rheumes, *Plut.*

A good man alwayes draweth good things out of the treaſure of his heart, and a wicked man that which is wicked, *Chryſ.*

Man is ſo excellent a creature that all other creatures were ordained for his vſe.

The dutie of man conſiſteth in knowing of his own nature, in contemplating the Diuine Nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more inclined to euill then goodneſſe, and in their actions are fraile and vnconſtant, as the ſhadow of ſmoke.

The end of mans knowledge is humiliation and glory, *Bonauen.*

Man wilfully minded, depriueth himſelfe of all happineſſe.

Miſeries haue power ouer man, not man ouer miſeries.

To the greateſt men, the greateſt miſchiefes are incident.

Whatsouer chanceth to one men, may happen likewise to all men,

Man by nature keepeth no measure in his actions, but is carried away through violence of his sundry actions.

No creature, but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death: euen as a beast, onely comforting himselfe with confidence.

To euery man belongeth two powers, a desire and an opinion; the first bodie-bred, leading to pleasure; the other soule-bred, leading to good things, *Cicero.*

Opinion and desire, hold in man great Controuersies, for when opinion is Victor, then he is sober, discreet and chaste, but when desire ouer-cometh, he is riotous wilde and vnsatiate.

All men naturally haue some loue and liking of the truth.

All things are resolued into those things whereof they are compounded; the bodie of man being earth, shall returne to earth, and the soule being immor-

mortall, shall enter in to immortality.

A man that passeth his life without profit, (as one vnworthy to liue) ought to haue the rest of his life taken from him, *Plato.*

As muchas a man is from head to foot, so much is hee betweene his two longest fingers ends and armes stretched, *Plinie.*

All men are by nature equall, made all of the earth hy one workman, and howsoeuer we deceiue our selues, as deare vnto God is the poore Peasant as the mightie Prince, *Plato.*

Miserie then seemeth to bee ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections but could neuer attaine to know the true cause of them.

Nonne vides hominum vt celsos ad sidera vallus,
Sustulerit Deus: & sublimia sinxerit ora,
Cum pecudes volucrumq; genus formasq; ferarum,
Segnem oriq; obscœnam passum strauisset in aluum?

Of Choice.

Desire of choice doth belong vnto the mind, and is eyther of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes ioyned with reason.

HEe that makes his choice without discretion, doth sow his Corne he

wots not when, and reapes hee knowes not what.

It is better to brooke an inconuenience then a miſchiefe; and to bee counted a little fond, then altogeather fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her body, but for the good qualities of her minde; not for her outward perſon, but her inward perfection.

He that chuſeth an Apple by the skin, and a man by his face may bee deceiued in the one, and ouer-ſhot in the other.

He that is free, and willingly runneth into Fetters, is a Foole, and whoſoeuer becommeth Captiue without conſtraint, may bee thought eyther wilfull or witleſſe.

If the eye be the chuſer, the delight is ſhort, if the will, the end is want, if reaſon the effect is wiſdome. *Theopom.*

If thou chuſe Beauty it fadeth, if Riches, they waſte, if friends, they waxe falſe, if wiſdome ſhe continues.

Chuſe thy friend not by his many vowes, but by his vertuous actions: for who doth dwell without boaſt, is worthy to be counted a good man; but he that

vowes

vowes much, and performes nothing, is a right Worldling, *Chilo.*

In chusing a Magistrate, respect not the Riches he hath, but the Vertues hee enioyeth: for the rich man in Honour, feareth not to couet, the vertuous man in all Fortunes, is made for his Countrie, *Solon.*

It is a presage of good Fortune to yong Maydens, when Flowers fall from their Hats, Falshood from their Hearts, and Inconstancie from their choice.

Choice is soonest deceiued in these three things, in Brokers wares, Courtiers promises, and Womans Constancies.

Iealousie, is the fruit of rash election, *S.P.S.*

We chuse a faire day by the gray morning, the stout Moyle by his sturdy limbs but in choice of pleasures, wee haue no election, sith they yeild no vse, *Bodinus.*

Zeno, of all vertues made his choice of silence; for by it, saith he, I heare other mens imperfections, and conceale mine owne.

All sweet choice is sowre, being compared with the sowre choice of sweete loue.

Who chuseth loue, chuseth feare and teares,

After the choice of a momentarie pleasure, ensueth an endlesse calamitie.

Artimesia the Queene, being demanded, what choice should be vsed in loue, quoth she, imitate the good Lapidaries, who measure not the nature of the stone by the outward hiew, but by the inward vertue.

So many Countries, so many Lawes, so many choices, so many seuerall opinions.

He that chuseth either loue or loyalty, will neuer chuse companion.

A little packe becomes a small Pedler, and a meane choice an humble conceit.

Electio non est de præterito sed de futuro, Plut.

Liber esse non potest, cui affectus imperant & cupiditates dominantur.

Of Mariage.

Defi. *Mariage being the chiefe ground and preseruation of all Societies. is nothing else but a communion of life betweene the Husband and the Wife extending it selfe to all the parts that belong to their house.*

NVptiall faith violated, seldome or neuer scapes without reuenge, *Cra-*

There

There is no greater plague to a married Woman, then when her husband dischargeth on her backe all his iarres, quarrels and passions, and reserueth his pleasures, ioyes and company for another.

Let men obey the Lawes, and women their Husbands wils, *Socra.*

Barren Mariages haue many brawles, *Basil.*

Humble Wedlocke is better then proud Virginitie, *Aug.*

It is not meet that young men should marrie yet, and old men neuer, *Diog.*

Mariage is an euill to be wished.

A woman without Dowry, hath no libertie to speake, *Eurip.*

Vnhappy is that man, that marieth being in pouertie.

A woman bringeth a man two ioyfull dayes, the first her mariage, the second her death, *Stobæus.*

A man in making himselfe fast, vndoeth himselfe.

Old Age and Mariage are alike, for we desire them both, and once possessed then we repent, *Theod.*

Giue thy Wife no power ouer thee: for if thou suffer her to day to tread vpon thy foot, shee will not sticke to morrow to tread vpon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sonnes, to trauell but one day: to marie one vertuous Daughter, to trauell tenne yeares, *Aurel.*

No man suffereth his Wife much, but he is bound to suffer more, *Aurel.*

The Grecian Ladies counted their yeeres from their Marriage, not their birth, *Hom.*

The Caspians made a Law, that he which maried after he had passed fiftie yeares, should at the common Assemblies and Feasts, sit in the loweſt and vilest place; as one that had committed a factre pugnant to Nature, terming him nought else but a filthy and doting olde Leacher.

He that marieth one faire and dishoneſt, weddeth himselfe to a world of miseries, and if to one beautifull & neuer so vertuous, yet let him thinke this, he shall haue a woman, and therefore a necessary euill.

Such

Such as are desirous to marrie in haste haue often times sufficient time to repent at leisure.

If thou marie in age, thy Wines fresh colours will breed in thee dead thoughts and suspition, and thy white haires her lothsomenesse and sorrow.

Cleobolus meeting with his Son *Ireon*, solemnizing the Ceremony of Mariage, giue him in his hand a branch of Hēbane: meaning by this, that the vertuous dispositiō of a wife is neuer so perfect, but it is interlaced with some froward fancies.

Inequality in Mariage, is often an enemie to loue, *Bias*.

The roundest Circle hath his Diameter, the fauourablest aspects their incident oppositions, & Mariage is qualified with many trifling griefes and troubles.

Hee that maries himselfe to a faire face, ties himselfe oftentimes to a foule bargaine, *Bias*.

A good Husband must bee wise in words, milde in conuersation, faithfull in promise, circumspect in giuing counsell, carefull in prouision for his house, diligent in ordering his goods, patient

in

in importunitie, iealous in bringing vp his youth.

A good Wife must bee graue abroad, wise at home, patient to suffer, constant to loue, friendly to her Neighbours, prouident for her housh ould, *Theophrastus.*

Mariage with peace, is this Worlds Paradise; with strife, this lifes purgatory.

Silence and patience, causeth concord betweene maried couples.

It is better to marie a quiet Foole, then a wittie Scold.

In Mariage, rather inquire after thy Wiues good conditions, then her great Dowrie.

Spirituall Mariage beginneth in Baptisme, is ratified in good life, and consummated in a happie death.

Thales, seeing *Solon* lament the death of his Sonne, said, that for the preuention of such like troubles, he refused to be maried.

Hee which would faine finde some meanes to trouble himselfe, needs but to take vpon him either the gouernment of a Ship or a Wife, *Plaut.*

A chaste Matrone, by obeying her Hus-

Husbands will, hath rule ouer him.

The first coniunction of mans society, is Man and Wife.

Qui cogitat de nuptijs, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum sit hac mortalibus.
Dotatam enim, si forte pauper duxerit:
Non iam ille coniugem, sed habet heram sibi
Cui seruitat si pauper aliquam duxerit:
Nil afferentem, seruus ille rursum erit,
Dum victum vtrique, non sibi tantùm parat.
Duxit ne fœdam? vita dehinc acerba erit:
At iam pigebit ingredi limen domus
Duxit ne formosum? nihilo erit hæc magis
Sui mariti quam sui vicini.
Ita in aliquod necesse est vt incidat malum.

Of Chastitie.

Defi Chastity is the beauty of the soule & purity of life, which refuseth the corrupt pleasures of the flesh, & is onely possessed of those who keepe their bodies cleane and vndefiled and it consisteth either in sincere Virginity, or in faithfull Matrimony.

CHastitie is of small force to resist, where wealth and dignitie ioyned in league, are armed to assault.

Pure Chastity is beauty to our soules, grace to our bodies, and peace to our desires, *Solon.*

Frugalitie is the signe of Chastitie.

Chastitie in Wedlocke is good, but more

more commendable is it in Virginitie and Widow-hood.

Chastity is a vertue of the soule, whose companion is Fortitude, *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity, *Greg.*

Chastity is the seale of Grace, the staffe of Deuotion, the marke of the Iust, the Crowne of Virginitie, the glorie of life, and a comfort in Martyrdome.

Chastitie groweth cheap, where Gold is not thought deare.

The first degree of Chastitie, is pure Virginitie, the second, faithfull Matrimonie.

Idlenesse is the enemy to Chastitie.

As Humility is necessary, so Chastity is Honourable.

Chastitie, Humilitie, and Charitie, are the vnited Vertues of the soule.

Chastity without Charity, is a Lampe without Oyle.

Chastitie and Modestie, are sufficient to inrich the poore; and wise-men in Mariage, rather make choice of honesty and manners, then loosenesse of be-

ha-

hauiour, with great Lands and rich Poſ-
ſeſſions.

Chaſtity is knowne in extremitie, and crowned in the end with eternitie.

If Chaſtity be once loſt, there is nothing left prayſe-worthy in a woman, *Niph.*

The firſt ſtep to Chaſtitie, is to know the fault, the next to auoyd it.

Though the bodie bee neuer ſo faire without Chaſtity it cannot be beautiful.

Beauty by Chaſtity, purchaſeth praiſe and immortalitie.

Beautie without Chaſtity is like a Mandrake Apple, comely in ſhew, but poyſonfull in taſte.

Feaſts, Dances aud Playes, are prouocations, to Inchaſtity *Quint.*

Beautie is like the Flowers of the Spring, and Chaſtitie like the Starres of Heauen.

Where neceſſity is ioyned vnto Chaſtitie, there authoritie is giuen to vncleannes: for neirher is ſhe chaſte which by feare is compelled, neither is ſhe honeſt, which with need is obtained, *Aug.*

A wandring eye, is a manifeſt token of an vnchaſte heart. Gra-

Gracious is the face that promiseth nothing but loue, and most celestiall the resolution that liues vpon Chastity.

The true modestie of an honest man, striketh more shame with his presence, then the sight of many wicked and immodest persons can stirre to filthinesse with their talkings.

Chastity with the reines of reason brideleth the rage of Lust.

Doe not say that thou hast a chaste minde, if thine eye be wanton, for a lasciuious looke is a signe of an inconstant heart, *Bern.*

Amongst all the conflicts of a Christian soule, none is more hard then the warres of a chaste minde, for the fight is continuall, and the victorie rare, *Cyprian.*

A chaste eare cannot abide to heare th[illegible]hich is dishonest.

——nulla reparabilis arte
Læsa pudicitia est: deperit illa semel:
Liuest cum forma magna pudicitiæ.

O Conscience.

Defi *Content is a quiet and serled resolution in the minde free from Ambition and Enuie, ayming no further then at those things already possessed.*

COntent is great riches, and patient poverty is the enemy of Fortune,

Better it is for a time with content to preuent danger, then to buy fained pleasures with Repentance.

He that cannot haue what hee would, must be content with what he can get.

Content is sweet sauce to euery dish, and pleasantnesse a singular portion to preuent a mischiefe.

Content is more worth then a Kingdome, and Loue no lesse worth then life.

A wise man preferreth content before riches, and a cleere minde before great promotion.

Misery teacheth happy content, *Solon.*

What can bee sweeter then content, where mans life is assured in nothing more then in wretchednesse.

Content makes men Angels, but Pride makes them Deuils.

Many men lose by desire, but are crowned by content, *Plato.*

To couet much, is misery, to liue content with sufficient, is earthly felicitie.

To will much is folly, where abilitie wanteth; to desire nothing, is content, that despiseth all thing.

The riches that men gather, in time may

may faile, friends may waxe falſe, hope may deceiue, vaine glory may tempt, but content can neuer be conquered.

Content is the bleſſing of Nature, the ſalue of pouerty, the Maſter of ſorrow, and the end of miſery.

To liue, Nature affordeth, to liue content, Wiſdome teacheth.

Content, though it loſe much of the World, it partakes much of God.

To liue to God, to deſpiſe the World, to feare no miſery, and to flie flatterie, are the enſignes of Content.

What we haue by the World, is miſery, what we haue by Content, is Wiſedom, *Aurel.*

The eyes quiet, the thoughts medicine, and the deſires Methridate, is Content.

To be content, kils aduerſity if it aſſault, dries teares if they flow, ſtayes wrath if it vrge, winnes Heauen if it continue.

He is perfectly content which in extremes can ſubdue his owne affections.

No riches are comparable to a contented mind, *Plut.*

He that is patient and content in his trou-

troubles preuenteth the poyſon of euill tongues in their lauiſh talkings.

Content & Patience are the two Vertues, which conquer and ouerthrow all Anger, Malice, Wrath, and Backbyting.

To liue content with our eſtate, is the beſt meanes to preuent ambitious deſires.

——*Nemo quam ſibi ſortem*
Seu ratio dederit ſeu ſors obiecerit, illa
Contentus viuit, Horace. *Viuitur parvo bene.*

Of Conſtancie.

Def. *Conſtancie is the true and vnmoueable ſtrength of the minde, not puffed vp in proſperitie, nor depreſſed in aduerſity, it is ſometimes called ſtabilitie and perſeuerance, ſometimes pertinacie, the laſt of the part of fortitude.*

COnſtancie, except it be in truth, and in a good cauſe, is Impudencie.

It is the part of Conſtancie, to reſiſt the dolours of the Minde, and to preſerue in a well deliberated action, *Ariſt.*

Conſtancie is the health of the mind, by which is vnderſtood the whole force and efficacie of Wiſdome. *Cic.*

Hee that hath an inconſtant minde, is eyther blind or deafe.

Conſtancie is the Daughter of Patience and Humility, *Niphus.*

Conſtancie is the meane betweene ela-

tion

tion and abiection of the minde, guided by reason, *Plato*.

Constancie is onely the *Nepenthes*, which who so drinketh of, forgetteth all care and griefe.

Nothing in the World sooner remedieth sorrowes then constancie and patience, which indureth aduersity and violence, without making any shew or semblance, *Agrippa*.

It is the lightnesse of the wit, rashly to promise what a man will not, nor is not able to performe, *Cassiodorus*.

The blessed life is in Heauen, but it is to be attained vnto by perseuerance.

It is a great shame to be wearie of seeking that which is most precious, *Plato*.

Many begin well, but few continue to the end, *Ierom*.

Perseuerance is the onely Daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man shall see God, *Ber*.

Perseuerance is the Sister of Patience, the Dauhughter of Constancie, the Friend of Peace, and the Bond of Friendship.

Not to goe forward in the way of God, is to goe backward. The

The constant man in aduersity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine he runneth that fainteth before he come to the Goale, *Greg.*

The vnconstant man is like *Alcibiades* Tables, faire without and foule within.

The onely way to Constancie, is by Wisdome.

A constant minded man is free from care and griefe, despising death, and is so resolued to endure it, that hee remembreth all sorrowes to be ended by it, *Cicero.*

Constancie is the ornament of all Vertues.

Hee is not to bee reputed constant, whose minde taketh no fresh courage in the midst of Extremities, *Bern.*

Rarae fœlicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia, Demost.

Tardè aggredi, & quod aggressurus sis, perseueranter prosequere.

Of Religion.

Defi, *Religion is a iustice of men toward God, or a Diuine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man: it is*

the

the ground of all other vertues, & the onely meanes to vnite and reconcile man vnto God, for his Saluation.

NO errour is so dangerous, as that which is committed in Religion, forasmuch as our saluation, quiet & happinesse consisteth thereon.

Man was created for the Seruice of God, who ought aboue all things to make account of Religion.

If it it be a lewd part to turne the Trauceller out of his right way, and so to hinder him in his iourney, then are such as teach false doctrine much more to bee detested; because through such a mischief they lead men to destruction, *Aug.*

Saint *Augustine* reproueth *Varro* and *Pontifex Scæuola*, who were of opinion, that it was very expedient men should be deceiued in Religion, because that there is no felicitie or certaine rest, but in the full assurance thereof; and in an infallible truth, without Diuinity and the Doctrine of God, none can take any principle at all in the Discipline of manners.

The Word is a Medicine to a trou-

bles

blessed spirit, but being falsely taught, it proueth a poyson, *Bern.*

Religion is like a square or ballance, it is the Canon and rule to liue well by, and the very Touch-stone which discerneth the Truth from falshood.

The ancient Fathers haue giuen three principall markes, by which the true Religion is knowne; first, that it serueth the true God; secondly, that it serueth him according to his word; thirdly that it reconcileth that man vnto him which followeth it. x

Vices border vpon Vertues, Superstition vpon Religion, Prodigalitie vpon Bountie.

The true worship of God consisteth in Spirit and Truth, *Chrysost.*

Where religion is, Armes may easily be brought, but where Armes are without Religion, Religion may hardly bee brought in.

There can bee no surer signe of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion, where the Word of God is wanting.

Those

Thoſe men are truly religious, which refuſe the vaine and tranſitorie pleaſures of the World, & wholly ſet their minds on diuine Meditations.

Hee which is negligent, and ignorant in the Seruice of the Creatour, can neuer be carefull in any good cauſe.

Religion doth linke and vnite vs together, to ſerue with willingneſſe one God Almighty. It is the guide of all other vertues, and they who doe not exerciſe themſelues therein, to withſtand all falſe opinions, are like thoſe Souldiers which goe to warre without weapons.

True Religion is the well tempered mortar that buildeth vp all Eſtates.

The principall ſeruice of God conſiſteth in true obedience, which the Prophets call a ſpirituall Chaſtitie: not to ſwerue there from, nor to thinke that whatſoeuer wee finde good in our owne eyes pleaſeth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the hap-

happinesse which followeth true religion, the voluptuous man would there seeke his pleasures, the coueteous man his wealth, the ambitious man his glory, sith it is the onely meane which can fill the heart, and satisfie their desire, it serueth also for a guide to leade vnto God, whereas the contrary doth cleane withhold vs from him.

No creature is capable of Religion, but onely man, *Basil.*

The first Law that should be giuen to men, should bee the increase of religion and pietie.

It is a very hard matter to change religion.

Where no religion resteth, there can be no vertue abiding, *August.*

True Religion is to bee learned by faith, not by reason.

Religion is the stay of the weake, the master of the ignorant, the philosophie of the simple, the oratorie of the deuout, the remedie of sinne, the counsell of the iust, and the comfort of the troubled.

Pure religion and vndefiled before

God the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernesci non potest sine Christiana veraque religione: quæ præsulentem si tollis faccor esse & clamo, ludibrium illa, vanitas delirium.

Oportet Principem ante omnia esse Dei colam.

Countrie or Common-weale.

Defi *Our Countrie is the Region or clime vnder which we are borne, the common mother of vs all which we ought to hold so deere, that in the defence thereof we should not feare to hazzard our lines.*

THere can be no affinitie neerer then our Country. *Plato.*

Men are not borne for themselues, but for their Country, Parents, Kindred, and Friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more deare to vs then the loue of our Countrey.

Children, Parents, Friends, are neere to vs, but our Country challengeth a greater loue, for whose preseruation, we ought to oppose our liues to the greatest dangers.

It

It is not enough once to haue loued thy countrey, but continue it to the end.

Wheresoeuer we may liue well, there is our countrey.

The resemblance of our Countrey is most sweet, *Liuius.*

To some men their country is their shame, and some are the shame of their countrey.

Let no man boast that he is the Citizen of a great Citie, but that he is worthie of an honourable countrey, *Arist.*

We ought so to behaue our selues towards our countrey thankefull, as to a mother.

The profit of the countrey extendeth it selfe to euery Citie of the same, *Stob.*

Our countrey, saith *Cicero*, affordeth large fields, for euery one to runne to honour.

Our country first challengeth vs by nature.

The whole world is a wisemãs country.

Necessity compelleth euery man to loue his country, *Isocrat.*

The loue which wee beare to our country, is not pietie, as some suppose,

bat charitie, for there is no pietie, but that which wee beare to God and our Parent.

Many loue their Country not for it selfe but for that which they possesse in it.

Sweet is that death and honourable, which we suffer for our Country, *Horac.*

If it be asked to whom we are most engaged, and owe most dutie, our countrey and parents are they that may iustly challenge it.

The life which wee owne to Death, is made euerlasting, being lost in the defence of our Countrey.

Happy is that death, which being due to nature, is bestowed vpon our country. Happy is that Common-wealth, where the people doe feare the law as a Tyrant, *Plato.*

A Common-wealth, consisteth of two things, reward and punishment.

As the bodie is without members, so is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmony in Musicke, *August.*

Men of desert are least esteemed of in their owne countrey, *Eras.*

Nescio

Nescio qua natale solum dulcedine cunctos.
Allicit & memores non sinit esse sui, Ouid.
Omnibus qui patriam conseruauerint, adiuuerint, auxerint certus est coelo & definitus locus, vbi beati aeuo sempiterno fruuntur, Cicero.

Of Hope.

Defi. *Hope is that vertue whereby the spirit of man putteth great trust in honest and waightie matters hauing a certaine and sure confidence in himselfe: and this hope must be strongly grounded vpon a sure expectation of the help and grace of God without which it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

Hee that will lose a fauour for a hope, hath some wit, but small store of wisedome, *Eras.*

Fortune may take away our goods, but death cannot deprine vs of hope.

Hopes aboue fortune, are the forepointers of deepe falls

If thou chance to loue, hope well whatsoeuer thy hap be.

That which is most common, is hope.

Hope is awaking mans dreame, *Plin.*

To put our confidence in the creature is to dispaire of the Creator, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the life immortall *Auguſt.*

They onely hope well, who haue a good conſcience.

Hope is the companion of loue.

Hope cannot be without faith,

Hope is the god of the wretched, *Ber.*

Hope grounded on God neuer faileth; but built on the World, it neuer thriueth.

Hope apprehendeth things vnſeene, and attaineth things by continuance, *Plato.*

The Euenings hope may comfort the mornings miſery.

Hope is the fooles God, the Merchantmans comfort, the Souldiers companion, and the ambitious mans poyſon.

Hope of life is vanitie, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues and beguileth beleeuing followers.

Sweet words beget hope, large proteſtations nouriſh it, and contempt kils it.

He that ſuppoſeth to thriue by hope, may happen to beg in miſery, *Bion.*

The apprehenſion of hope derideth griefe, and the fulnes of hope cõſumeth it.

As

As all metals are made of Sulphur so all pleasures proceed from hope.

As the one part laboureth for the conseruation of the whole body, so hope for the accomplishment of all desire.

Sadnes is the punishment of the heart, hope the medicine of distresse, *Crates.*

Hope is a pleasant passion of the mind, which doth not easily promise vs those things that wee most desire, but those things also which we vtterly despaire of.

Our high hopes haue oftentimes hard fortunes; and such as reach at the tree, commonly stumble at the root.

To hope for requitall of benefits bestowed, may rather bee counted vsurie then vertue.

A cowardly louer without hope, shall neuer gaine faire loue with good fortune.

To hope against all hope, is the excellence of a mighty resolution.

In a litle place is hid a great treasure, and in a small hope, a boundlesse expectation.

Confidence, except it bee guided by modesty, and proceed from iudgement,

may rather bee called arrogancie then hope.

Hope of all passions, is the sweetest and most pleasan, and hereof it is said, that hope onely comforteth the miserable.

Hope is the Gouernor of men.

Peidicas seeing *Alexander* largely bestow many benefits vpon his friends, asked him, what hee would leaue for himselfe? he answered, Hope.

A good and vertuous man ought alwayes to hope well, & to feare nothing.

Hope is the beginning of victorie to come, and doth presage the same, *Pynd.*

Sola spes hominem in miserys consolari solet.
Miserum est timere cum speres nihil.

Of Charitie.

Defi. *Charitie is the indissoluble band of God with vs, whereby we are inflamed with the loue of him, for that which we owe vnto him and thereby are induced to loue our neighbours for the loue of God.*

CHaritie is the scope of all Gods Commandements *Chrys.*

Charitie delayed, is halfe lost.

Charitie ransometh vs from sinne, and deliuereth vs from death.

Charitie increaseth faith, begetteth hope, and maketh vs at one with God.

A

As the body without the soule enioyeth no life, so all other vertues without charitie are cold and fruitlesse.

Charitie is a good and gracious effect of the soule, whereby mans heart hath no ancie to esteeme any thing in this world, fbefore the studie to know God.

The charitable man is the true louer of God, *Seuerus*.

As the Sunne is to the world, and life to the body, so is charitie to the heart.

Charitie resembleth fire, which inflameth all things it toucheth, *Erasmus*.

Charity in aduersity is patient, in prosperitie temperate, in passions strong, in good workes quick, in temptations secure, in hospitalitie bountifull, amongst her true children ioyfull, amongst her false friends patient.

Charitie in midst of iniuries is secure, in hart bountifull, in displeasures meeke, in concealing euils innocent, in truth quiet at others misfortunes sad, in vertues ioyfull,

Charitie in aduersity fainteth not, because it is patient; and reuengeth not iniuies, because it is bountifull.

He that truely loueth, beleeueth and hopeth, *August.*

By charity one seeth the glorious light of God, *Aug.*

Hee alwayes hath to giue, that is full of Charity, *Bernard.*

To loue with all the soule, is to loue wisely; to loue with all the strength, is manfully to suffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs, *Aug.*

The measure in louing God, is to loue him without measure, *Bernard.*

Charitie is the way of man to God, and the way of God to man. *Aug.*

If any man waxe drunke with the loue of God, he is straight wayes apt and readie to all good, hee laboureth and is not wearie, hee is wearie and feeleth it not; the malicious mocke him, and hee perceiueth it not, *Bernard.*

The loue of God hath power to transforme man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of trauels, nor the antiquity of seruice, but the greatnesse

neſſe of chariry increaſeth the reward.

The nature of charity is to draw all things to it ſelfe, and to make them participate of it ſelfe, *Lactan.*

God is charity, what thing is more precious? and hee that dwelleth in charitie, dwelleth in God: what thing is more ſecure? and God in him: what thing is more delectable?

There is no vertue perfit without loue nor loue without charity.

Charity is neuer idle, but worketh for him it loueth

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all Lawes, and a boundleſſe Emperour.

There is true charity, where two ſeuerall bodies haue one vnited heart.

O charitie mixed with mockery, followeth the truth of infamie, *Pythag.*

Charity is the childe of faith, and the guide to euerlaſting felicity.

All charitie is loue, but not all loue charity, *Aug.*

The filthy effects of bribery hinders

exceedingly the workes of nature, *Plato.*

Charity causeth men to forsake sin, and embrace vertue.

Charity is a word vsed of a many, and vnderstood but of a few,

By charity with God, we learne what is our duty towards man.

By charitie, all men, especially Christians, are linked and bound in conscience to releeue one another.

It is the true propertie of a charitable minded man, louingly to inuite the poore, courteously to intreate them, and quickly to suffer them to depart.

A Poore man beindg in charity, is rich, but a rich man without charity, is poore, *Angust.*

Charity and Pride doth both feede the poore; the one to the praise and glorie of God, the other, to get praise and glorie amongst men.

Tyrannorum vita est, in qua nulla est charitas, nulla fides nulla stabilis beneuolentiæ fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arua, & pecudum greges liguntur isto modo, quod fructus exijs capiuntur, hominis charitas & amicitia gratuita.

Of

Of Humilitie.

Defi. *Humilite is a voluntarie inclination of the mind, grounded vpon a perfect knowledge of our owne condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.*

HEe that gathereth vertues without humility, casteth dust against the wind, *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like, and so the third: so the preceptes of Religon, the first, second, and third, is humilitie.

It is no commendation to be humble in aduersity, but in the midst of prosperitie to beare lowly saile, deserueth great praise.

Pride perceiuing humility to be honorable, desires oft-times to be couered with the cloake thereof; for feare least appearing alwayes in his owne likenesse, hee should be little regarded, *Demost.*

The chiefe point of mans humilitie consisteth in this, to subiect his will vnto

vnto the will of God.

Happie is that man, whose calling is great, and spirit humble.

The best armour of the minde is humilitie.

Humility for her excelling should bee the sister of true nobility, *Pontanus.*

Humility is more necessary then virginity, *Bernard.*

There are three degrees of humility; the first of repentance; the second, desire of righteousnesse; the third, workes of mercy.

Pride wageth warre in the Kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chastity.

The easiest way to dignity, is true humility.

True discretion is neuer purchased, but by true humilitiy.

When all vices, in a manner decay, in age only couetousnesse increaseth *Aug.*

Sith the Country which wee desire to dwell in, is high and heauenly, and the way thither, low meeke and humility, why then desiring this Country, doe we refuse the way? *Aug.*

Of

Of all vertuous workes, the hardeſt is, to be humble.

Humilitie hath many times brought that to paſſe, which no other vertue nor reaſon could effect.

To the humble minded man, God reuealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the humility which Chriſt the Sonne teacheth.

The vertue of humility, is the onely repairer and reſtorer of decayed charity.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The Spirit of God delighteth to dwell in the heart of the humble man, *Eraſ.*

If thou intend to build any ſtately thing, thinke firſt vpon the foundation of humilitie.

As ſo[illegible]lineſſe of heart maketh a man highly in fauour with God, ſo meekeneſſe of word[illegible]m.keth him to ſinke into the hearts of [illegible].

Humblene[illegible]nd ſtirs vp affection, augments b[illegible]uolence, ſupports g[illegible]od

equitie

equitie, & preſerueth in ſafety the whole eſtate of a Country.

Men are not in any thing more likevnto their maker, then in gentlenesſe and humilitie.

Charity and humilitie purchaſe immortalitie.

God dwelleth in heauen: if thou arroganly lift vp thy ſelfe vnto him, he will flee from thee, but if thou humble thy ſelfe before him, he will come dowse to thee, *Auguſtine.*

Humilitas animi ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriunt humilitatem, aſſiduitas ſubiectionis, conſideratio propriæ fragilitatis & conſideratio rei melioris.

Of Olde Age.

Deſi Old age, the gift of Heauen, is the long expence of many yeares, the exchange of ſundry fortunes, and the ſchoole of Experience.

Sicknes and old age are the two crouches whereon life walketh to death, arreſting euery one to pay the debt which they owe vnto nature, *Theopom.*

It is a vaine thing for him that is old, to wiſh that he were yong againe,

It is a lamentable thing to be old with feare, before a man come to be old by age.

A

A gray beard is a certaine signe of old age, but not an assured token of a good wit.

Age ought to keepe a straitdyet, or else will ensue a sickly life.

Hoarie haires are Embassadours of great experience, *Chilo.*

As old folke are very suspicious to mistrust euery thing, so are they likewise very credulous to beleeue any thing.

Youth neuer runneth well, but when age holdeth the bridle.

Age rather seeketh foode for sustenance, then followeth feasts for surfets:

The benefit of old age is libertie, *Soph.*

When all things by time decay, knowledge by age increaseth, *Arist.*

Old age enioyeth all things, and wanteth all things, *Democrit.*

In age we ought to make more readinesse to die, then prouision to liue: for the steele being spent, the knife cannot cut; the Sunne being set, the day cannot tarry; the flower being falne, there is no hope of fruit; and old Age being once come, life cannot long endure, *Aurel.*

These

Those that spend their youth without restraint, would lead their age without controlement.

Beware of old age, for it commeth not alone, *Eurip.*

Euery age of man hath end, but old Age hath none *Cicero.*

In Youth study to liue well, in Age to dye well; for to dye well is to dye willingly, *Sen.*

Old men are yong mens presidents,

An Old man hath more experience to make a perfect choice, then a yong man skill in a happie chance.

Age directeth all his doings by wisedome, but Youth doteth vpon his owne will.

Age hauing bought wit with paine and perill, fore-seeth dangers, and escheweth them.

The difference betweene an old man and a yong man, is this; the one is followed as a friend to others, the other is eschewed as an enemy to himselfe.

The Brachmans and Gymnosophists made a Law, that none vnder the Age of forty, should marry without the consent

sent of their Seniors, lest in their choyce without skill the man in processe of time should begin to loath, or the woman not to loue.

Old men are often enuied for their vertue, but young men pittied for their vice.

Old men, by reason of their Age, and weakenesse of their strength, are subiect to sundry imperfections, and molested with many diseases, *Pacuuius.*

Gray heires oft-times are intangled with loue, but stayelesse youth intrapped with lust.

Age is more to be honoured for his wisdome, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting, he chuseth without intention to change, & neuer forsake his choice, till death make challenge of his life.

The old Cedar Tree is lesse shaken with the winde then the young Bramble and age farre more stayed in his affaires then youth.

Old men are more meete to giue coun-

counsell, then fit to follow warres, *Bias.*

Though yong men excell in strength, yet old men exceede in stedfastnesse.

Though all men are subiect to the sudden stroke of death, yet old men in nature seeme neerest to their graue.

Age is a Crowne of Glory, when it is adorned with Righteousnes, but the dregs of dishonour, when it is mingled with Mischiefe.

Honourable Age consisteth not in the terme of yeeres, neither is it measured by the date of mans dayes: but by Godly wisdome, and an vndefiled life.

Age is forgetfull, and gray haires are declining steps of strength.

Age is giuen to Melancholy, and many yeeres are acquainted with many Dumps.

Age speaketh by Experience, and liketh by tyall, but Youth leaneth vnto wit, which is voyd of wisdome.

He that will not be aduised by Age, shall be deceiued by youth.

Old Age is the fore-runner of Death.

Age and Time are two things which men may fore-thinke of, but neuer preuent.

Men,

Men of Age feare and fore-see, that which youth neuer regardeth.

Old folkes oft-times are more greedy of Coyne, then carefull to keepe a good Conscience.

Age may bee alloted to gaze at Beauties blossomes, but youth must climbe the Tree, and enioy the Fruit.

Nature lendeth age authoritie, but gentlenesse of heart is the glorie of all yeeres.

Children are compared to the spring-time; Striplings, to Summer-season; Young men, to Autumne; and Old men to Winter.

An old man ought to remember his age past, and to bethinke himselfe how he hath spent his time: if hee finde himselfe faultie, in neglecting such good deeds as hee might haue done, he ought forthwith to be carefull to spend the remainder of his life in liberalitie towards the poore.

Old men are commonly couetous, because their getting dayes are past.

It is a great shame for an old man, to be ignorant in the principles of Religion.

An

An old man ought to bee reuerenced for his grauity, ſooner then for his gray haires.

If young men had knowledge and old men ſtrength, the World would become a new Paradiſe.

A man aged and wiſe, is worthy of double reuerence.

Infancie is but a fooliſh ſimplicitie, full of lamentations and ha mes, as it were layd open to a maine Sea without a Sterne.

Youth is an indiſcreet heat, outragious, blind, headie, violent and vaine.

Non eſt ſenectus (vt tu opinaris) pater,
Onus grauiſſimum; ſed impatientius
Qui fert, ſibi ipſe eſt author illius mali:
Patienter atqui ſibi quietum comparit,
Dum dextere eius moribus ſe accommodat
Nec ulli ſolum detrahit moleſtiam,
Acceſſit aliquam ſed voluptatem ſibi.
Si nauigandum ſit quatuor per dies,
De comeatu cura nobis maxima,
At ſi in ſenectam quid licet conſparare
Nomi. ſtruemus nos eo viatico?

Of Death.

Death. *Death is taken three manner of wayes: the firſt is the ſeparation of the ſoule from the body, with the diſſolution of the body, vntill the reſurrection the*

the second is the death of sinne, sith he is said to be dead, which lyeth sleeping in sinne: the third is eternall death, vnto which the wicked shall be condemned in the Day of the generall iudgement.

DEath is the Law of Nature, the tribute of the flesh, the remedy of euils, and the path either to heauenly felicity, or eternall misery. *Heraclit.*

Destiny may be deferred, but can neuer be preuented.

An honourable death is to bee preferred before an infamous life.

That man is very simple that dreadeth death, because hee feareth thereby to bee cut off from the pleasures of this life.

Death hath his roote from sinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death, nor any thing more vncertaine then the houre of death.

No man dyeth more willingly, then he that hath liued most honestly.

It is better to dye well, then to liue wantonly, *Socrates.*

Death it selfe is not so painefull, as the feare of death is vnpleasant.

Death

Death is the end of all Miseries, but infamie is the beginning of all sorrowes, *Plut.*

While men seeke to prolong their life, they are preuented by some suddaine death.

While wee thinke to flye death, wee most earnestly follow death.

What is he that being lusty and yong in the Morning, can promise himselfe life vntill the Euening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperitie.

An euil death putteth great doubt of a good life, and a good death partly excuseth an euill life.

The death of euill men, is the safety of good men liuing *Cicero.*

He that euery houre feareth death, can neuer be possessed of a quiet Conscience.

Nothing is more like to death then sleepe, who is Deaths elder brother, *Cic.*

There is nothing more common then sudden death: which being considered by the great Philosopher *Demonax*, he therfore warned the Emperour *Adrian*,

and

and such other as liued at their pleasure and ease, in no wise to forget, how in euery short moment they should bee no more.

Death deadly woundeth, without eyther dread or dalliance.

Sith death is a thing that cannot bee auoyded, it ought of all men the lesse to be feared.

By the same way that life goeth, death commeth, *Aurel.*

Nature hath giuen no better thing then death, *Plinie.*

The most profitable thing for the World, is the death of couetous and euill people.

Death is common to all persons, though to some one way, and to some another.

If we liue to dye, then we die to liue.

All things haue an end by death, saue onely death, whose end is vnknowne.

Death is metaphorically called the end of all the flesh, *Arist.*

The last cure of diseases in death.

Death dispiseth all Riches and Glory, and ruleth ouer all Estates alike, *Boetius.*

None neede to feare death, saue those that haue committed so much iniquitie, as after death deserue damnation, *Socr.*

Wisdome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the feare of death, *Hermes.*

So liue and hope, as if thou wouldest dye immediately, *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter breuitatem vitæ nunquam longe potest abesse.

Tria sunt genera mortis; vna mors est peccati, vt anima quæ peccat morte moritur; altera mystica quãdo quis peccato moritur & Deo viuit; tertia, qua cursum vitæ huius explemus. Aug.

Of Time.

Def. *Time is a secret and speedy consumer of houres and seasons, older then any thing but the first, and both the bringer forth and waster of whatsoeuer is in this World.*

THere is no sore which in time may not be salued, no care which cannot be cured, fire so great which may not bee quenched, no loue, liking, fancy or affection, which in time may not either be represſed or redressed.

Time is the perfect Herald of Truth, *Cicero.*

Time

Time is the beſt Oratour to a reſolute minde.

Daily actions are meaſured by preſent behauiour.

Time is the Herald that beſt imblazoneth the conceits of the minde.

Time is the ſweet Phyſician, that alloweth a remedie for euery miſ-hap.

Time is the Father of mutability, *Solon.*

Time ſpent without profit, bringeth Repentance, and occaſion let ſlip when it might be taken, is counted prodigalitie.

There is nothing among men ſo entyrely beloued, but it may in time bee diſſ ked, nothing ſo healthfull, but it may be diſeaſed, nothing ſo ſtrong, but it may be broken, neither any thing ſo well kept, but it may be corrupted.

Truth is the Daughter of Time, and there is nothing ſo ſecret, but the date of many dayes will reueale it.

In Time the Ignorant may become learned; the Fooliſh may be made Wiſe, and the moſt wildeſt Wanton may bee brought to be a modeſt Matron, *Byas.*

The happier our Time is, the ſhorter while it laſteth, *Plinie.*

Say not that the time that our Forefathers liued in, was better then this present Age. Vertue and good life make good dayes, but abundance of vice corrupteth the Time, *Ierom.*

Nothing is more precious then time, yet nothing lesse esteemed of, *Bern.*

As Oyle, though it be moyst, quencheth not fire, so time, though neuer so long, is no sure couert for sinne.

As a sparkle raked vp in cinders, will at last begin to glow and manifest flame, so Treachery hid in silence, and obscured by time, will at length breake forth and cry for reuenge.

Whatsoeuer Villanie the heart doth thinke, and the hand effect, in processe of time the Worme of Conscience will bewray.

Time draweth wrinkles in a faire face, both addeth fresh colors to a fresh friend.

Things past, may be repented, but not recalled, *Liuius.*

A certaine Philosopher being demanded, what was the first thing needfull to [illegible] answered, Opportunity, being asked what was the se-

second, hee answered, Oportunity; and being demanded what was the third, he still answered, Oportunitie.

Delayes oftentimes bring to passe, that hee which should haue dyed, doth kill him which should haue liued, *Clem. Alex.*

Procrastination in perill, is the Mother of ensuing misery.

Time and Patience teach all men to liue content.

Take Time in thy choice, and be circumspect in making thy march, for nothing so soon glats the stomacke as sweet meate, nor sooner fills the eye, then beauty.

Oportunities neglected, are manifest tokens of Folly.

Time limiteth an end to the greatest sorrow.

Actions measured by Time, seldome proue bitter by Repentance.

Reason oft-times desireth execution of a thing, which Time will not suffer to be done, not for that it is not iust, but because it is not followed.

Many matters are brought to a good

end in Time, that cannot presently bee remedied with reason.

Time is lifes best Counseller, *Antist.*

Time is the best Gouernour of Counsels.

Time trieth what a man is: for no man is so deepe a Dissembler, but that at one time or other hee shall bee easily perceiued.

Time is the inuenter of nouelties, and a certaine Register of things Ancient, *Marc. Aurel.*

Time maketh some to be men, which haue but childish conditions.

Times, daily alter, and mens minds doe often change.

A little benefit is great profit, if it be bestowed in due Time, *Curtius.*

Time is so swift of foote, that being once past, he can neuer be our-taken.

The forelockes of Time, are the deciders of many doubts.

Time in his swift pace, mocketh men for their slowneſſe.

Non est crede mihi sapientis dicere, Viuam,
Sera nimis vita est crastina, vive hodie.
Omnia tempus edax depascitur, omnia carpit.
Omnia sede mouet, nec sinit esse diu.

Of

Of The World.

Defi. *This word world called, in Greeke* Kosmos *signifieth as much as ornament, or a well disposed order of things.*

HEe that cleaueth to the customes of the World, forsaketh God.

Cicero and the Stoickes were of opinion, that the World was wisely gouerned by the gods, who haue care of morall things.

The World is vaine, and worldly ioyes doe fade, but Heauen alone for godly minds is made.

He that trusteth to the World, is sure to be deceiued, *Archim.*

The disordinate desire of the goods of the World, begetteth selfe-loue.

Our honors, & our bodily delights are worldly poisons to infect our soules.

The world seduceth the eye with varietie of obiects; the scent with sweet confections; the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inuentions of vanity.

He that mortifieth his naturall passions is seldome ouercome with worldly impressions. *Greg.*

No man that loueth the World, can keepe a good Conscience long vncorrupted.

The worldly man burning in heat of fire, is rauished with the thought of reuenge, inraged with the desire of dignitie; briefly, neuer his owne, till he leaue the World.

This world, though neuer so well beloued, cannot last alwayes.

This World is the Chaine with fetereth men to the Deuill, but Repentance is the hand which lifteth men vp to God.

This World is but the pleasure of an houre, and the sorrow of many dayes, *Pla.*

The world is an enemie to those whom it hath made happy, *Aug.*

The world is our Prison, and to liue to the World is the life of death.

The delights of this World are like bubbles in the water, which are soone raised, and suddenly laid.

The World hateth Contemplation, because Contemplation discouereth the Treasons and deceits of the World, *Eras.*

Wee

We may vse the world, but if wee delight in it, we breake the loue we should beare to him that created it.

Man hath neuer perfit rest or ioy in this world, neither possesseth he alwayes his owne desire.

He that loueth the world, hath incessant trauell, but hee that hateth it, hath rest.

The world hath so many sundry changes in their vanitie, that shee leadeth all men wandring in vnstedfastnesse.

Hee which seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing, *Socrat.*

The world, the flesh, and the deuill, are three enemies that continually fight against vs, and wee haue great neede to defend vs from them.

The vanities of this world bewitch the mindes of many men.

God created this world a place of pleasure and reward; wherefore such as suffer in it aduersitie, shall in another world be recompenced with ioy, *Hermes.*

He which delighteth in this world,

must either lacke what hee desireth, or else lose what he hath wonne with great paine.

Hee that is enamored of the world, is like one that entreth into the Sea; for if he escape perils, men will say he is fortunate, but if hee perish, they will say, he is wilfully deceiued.

He that fixeth his minde wholly vpon the world, loseth his soule; but he that desireth the safety of his soule, little or nothing regardeth the world.

After the old Chaos was brought into forme, the Poets faine that the world was deuided into foure ages; the first was the Golden Age; the second was the Siluer Age, the third, the Brazen Age; and the fourth, the Yron Age: all which, may be more largely read of, in the first Booke of *Ouids Metamorphosis*.

The world in the foure Ages thereof, may bee compared vnto the foure seasons of the yeare: the first, resembling the Spring time, the second, Summer; the third, Autumne; and the fourth, Winter. *Perdicas.*

Hee that yeeldeth himselfe to the World

world, ought to dispose himselfe to three things which hee cannot auoide; First, to pouertie, for he shall neuer attaine to the riches that he desireth: Secondly to suffer great paine and trouble: Thirdly, to much businesse without expedition, *Solon.*

Mundus regit numine deorum, estque quasi communis vrbs & ciuitas omnium, Cicero.

Mundus magnus homo, homo paruus mundus esse dicitur.

Of Beginning.

Defi. *Beginning is the first appearance of any thing and there can bee nothing without beginning, but onely that Almighty power, which first created all things of nothing.*

EVill beginnings haue most commonly wretched endings.

In euery thing the greatest beautie is, to make the beginning plausible and good.

It is better in the beginning to preuent, then in the exigent to worke reuenge.

That thing neuer seemeth false, that doth beginne with truth.

The Preface in the beginning, makes the whole Booke the better to bee conceiued.

Nature

Nature is counted the beginning of all things, death the end, *Quintil.*

To beginne in truth, and continue in goodneſſe, is to get praiſe on earth, and glory in heauen.

The beginning of ſuperſtition, was the ſubtiltie of Sathan; the beginning of true religion, the ſeruice of God.

There is nothing wiſely begun, if the end be not prouidently thought vpon.

Infants begin life with teares, continue it with trauels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof reſteth at Gods diſpoſing, *Stobæus.*

Neuer attempt any wicked-beginning, in hope of a good ending.

The moſt glorious and mightie beginner, is God, who in the beginning created the world of nothing.

Small faults not hindered in the beginning, amount to mightie errors ere they be ended.

A worke well begun, is halfe ended, *Plato.*

In

In all workes the beginning is the chiefest, and the end most hardest to attaine.

The beginning the meane, and the end, is a legacie which euery one enioyeth.

Sodaine changes haue no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end, is short, *Greg.*

The feare of God is the beginnigg of wisdome, *Sirach.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once knowne, with more ease the euent is vnderstood.

Begin nothing before thou first call for the helpe of God; for God whose power is in all things, giuing most prosperous furtherancce, and happy succesſe vnto all such acts as wee doe begin in his name.

Take good aduizement ere thou begin any thing, but being once begun be carefull speedily to dispatch it.

He that preuenteth an euill before it begin, hath more cause to reioyce then to repent.

Take

Take good heede at the beginning to what thou granteſt, for after one inconuenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life, be end of ſin.

Principijs obſta, ſero medicina paratur,
Cum mala per longas inualuere moras.
Principij nulla eſt origo, nam exprincipijs oriuntur omnia, ipſum autem nulla ex re alia naſci potest.

Of Ending.

Deſi. *The end is that whereto all things are treated by God, which is the glory of his name, and ſaluation of his elect, albeit the order which bee obſerueth, the cauſe reaſon, and neceſſitie of them are hid in his ſecret counſell, and cannot bee comprehended by the ſcience of man.*

THe end of the world is a good mans meditation, for by thinking thereon he preuenteth ſinne, *Baſil.*

The end of trouble bringeth ioy, and the end of a good life euerlaſting felicitie.

What thing ſoeuer in this world hath a beginning, muſt certainly in this world haue alſo an ending.

The laſt day hath not the leaſt diſtreſſe.

Felicitie is the end and aime of our worldly

worldly actions, which may in this life be described in shadowes, but neuer truely attained but in heauen onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of fooliſh loue repentance.

The end is not onely the laſt, but the beſt of euery thing, *Arist.*

The end of euery thing is doubtfull. *Ouid.*

The end of warre is a iuſt Iudge, *Liui.*

As there is no end of the ioyes of the bleſſed, ſo there is no end of the torments of the wicked, *Greg.*

The end we hope for is euer leſſe then our hopes.

What was doubtfull in the beginning is made certaine by the end thereof.

Seeing the euent of things doe not anſwere to our wils, we ought to apply our wils to the end of them, *Arist.*

[The end of a diſſolute life, is moſt commonly a deſperate death, *Bion.*

Our life is giuen to vſe and to poſſeſſe, but the end is moſt vncertaine and doubtfull.

The

The end of sorrow, is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifest.

Good respect to the end, preserueth both body and soule in safetie.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seeme good in the beginning, which proue bad in the end.

Exitus acta probat, careat successibus opto,
Quisquis ab euentu facta notanda putat,
Multa laudantur in principio, sed qui ad finem perseuerat, beatus est.

Of Day or Light.

Defi. *The word* Dies, *which signifieth a day, is so called,* quod sit diuini operis, *it is Gods faire creature, and the Cheerefull comfort of man, who by his word made the light thereof to beautifie it to the words end.*

THose children which are borne betweene the foure and twentie houres of midnight, and midnight, with the Romans are said to bee borne in one day.

Numa Pompilius, as hee diuided the yeare into moneths, so hee diuided the moneth into dayes, and called them *Festos*,

ſtos profectos, and *Interciſos*, the firſt dedicated to the gods, the next to mee, for diſpatching of their buſineſſe; the laſt as common for their gods as men.

A day naturall, hath twenty and foure houres, a day artificiall, hath twelue houres.

The day beginneth with the Ægyptians at Sun-ſetting, and with the Perſians at Sun-riſing.

The Athenians count all the time from the ſetting of the Sunne, to the ſetting of the Sunne againe but one day.

The Babylonians count their day from the Sun-riſing in the morning, till the Sun-riſing the next day.

The Vmbriens, an ancient people in Italy, account their day from Noone-tide till Noone-tide the next day following.

The wicked and euill liuing man loueth darkeneſſe, and hateth the light.

One day taketh from vs the credit that another hath giuen vs, and the laſt muſt make reckoning of all the reſt paſt.

By dayly experience wee waxe wiſer and wiſer.

Hee

Hee that refuseth to amend his life to day, may happen to bee dead ere to morrow.

Let noe day bee sent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherin he had not gotten a friend.

Of all numbers, wee cannot skill to number our dayes: wee can number our Sheepe, our Oxen, and our Coyne, but wee thinke our dayes are infinit, and therefore we cannot number them.

One day the valiant brood,
Of *Fabius* sent to fight,
Thus sent one day,
Did see them nobly dead ere night.

The Romanes called *Iupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darkenesse for night.

No day commeth to man, wherein hee hath not some cause of sorrow, *Quintil.*

The entrance of adolescencie is the end of infancie, mans estate the death of youth, and the morrow dayes birth, the

the ouerthrow of this dayes pride.

Light is the Queene of the eyes, *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the image of life; night of death.

The pleasure of the day, is the Sun called of the Philosophers the golden eye, and heart of Heauen.

The light of learning, is the day of the minde, *Aug.*

Euery day that passeth, is not to bee thought as the last, but that it may bee the last, *Senec.*

The Sunne melteth waxe and hardneth clay.

Abbreuiare dies poteris, producere nunquam,
Abbreuiare tuum est, sed prolongare Tonantis.
Optima quæque dies miseris mortalibus æui
Prima fugit, subeunt morbi tristisque senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defi. Night or darknesse is the time of rest and peace after labours being commonly that part of the day natural, in which the Sunne is hidden from vs, cleering the Antipodes.

THE

THe longer the night is in comming, the more it is desired of the oppressed, yet no sooner seene then wisht to be departed.

Night is the benefit of nature, and made for mans rest, *Livius.*

Suspicion and feare are nights companions.

Darkenesse is not euill, but in comparison of the light, *August.*

Euery light hath his shadow, and euery shadow of night a succeeding morning.

The darkenesse of our vertues, and not of our eyes is to be feared, *August.*

It is not darkenesse, but absence of the light that maketh night.

Darkenesse, cannot bee seene, *August.*

The breath we breathe in the morning, is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body, *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night, which is the nurse of ease, is the mother of vnquiet thoughts.

Night

Night which is all silence, heares all the complaints of the afflicted.

The deeds of the night are loathsome to the day, neither hath light to doe with darknesse.

Night is Wars enemy; yet it is the only finder out of the martiall stratagems.

A darke night, and a dead resolution, begets cause of the dayes lamentation.

Night is the cloke to couer sinne, and the armour of the vniust man, *Theophr.*

Night begets rest, and rest is the refreshing of tyred Spirits.

What euer is ouer-wearied by the dayes exercise, is as it were new borne by the nights rest and quiet, *Tully.*

Night and sinne hold affinitie, and ioyntly ayde each other.

It is impossible to weare out the day in trauell, if some part of the night bee not spent in rest.

Vt iugulent homines surgunt de nocte latrones.
Vt te ipsum serues non expergisceris? Horati.
Interiores tenebræ cæcitas mentis, exteriores infernas.

Of Wickednesse.

Defi. *Wickednesse is any sinne, vice, or euill committed or imagined in the whole course of our liues,*

and

and the meane by which we lose Gods fauour, and expose our selues to the danger of Hell fire.

THe prosperitie of euill men, is the calamitie of the good.

When wicked men reioyce, it is a signe of some tempest approching.

It is the corruption of the good, to keepe company with the euill.

Reioyce as often as thou art despised of euill men, and perswade thy selfe, that their euill opinion of thee is most perfit praise.

Ill men are more hasty, then good men be forward, in prosecuting their purpose.

He that worketh wickednesse by another, is guilty of the fact committed, himselfe, *Byas.*

It is better to destroy the wickednesse it selfe, then the wicked man.

Vnexperienced euils doe hurt most.

The remembrance of euill things, is to bee obserued by the contemplation of good matters.

Philip, King of Macedon, assembled together the most wicked persons, and furtheſt from correction of all his subiects, and put them into a Towne which hee builded

builded of purpose, calling it *Penetropolis* the City of wicked persons.

Continuance of euill, doth in it selfe increase euill, S.P.S.

A wicked life is the death of the soule, *Chrys.*

Who can bee more vnfortunate, then hee which of necessitie will needs bee euill?

Whosoeuer he be, that spareth to punish the wicked, doth thereby much harme to the good, *Anachar.*

It is a prayse to the godly, to be dispraised of the wicked, and it is likewise a dispraysе to be praysed of them.

Sinne blindeth the eyes of the wicked, but punishments open them, *Greg.*

The wicked man is daily drawne to punishment, and is ignorant thereof.

The minde of an ill-disposed person, is more vnstable then the superficies of the water.

When wicked men be in the midst of all their iollities, then some misfortune comes knocking at the doore.

When the euill man would seeme to bee good, then is he worst of all.

He is euill, that doth willingly associate himselfe with wicked men.

Wicked men are the Diuils shadowes.

Vertue is health, but vice is sickneſſe, *Plato.*

The wicked man atempteth things impossible, *Aristotle.*

The wicked men is euer in feare, *Plato.*

Hee wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it bee not wholly infected, yet it will sauour something of the fathers filthineſſe.

As Vertue is a garment of honour, so wickednesse is a robe of shame.

Curled is that man that knoweth not to bee a man, but by his wickedneſſe is farre otherwise then he should be.

Hee that intendeth not to doe good, should refraine from doing euill; but is counted euill if we refraine to doe good.

Purifie thine owne wickedneſſe, then prate of others sinnes.

The wicked man in a monstrous kind of pride, neuer heard of before, glorieth and

and boasteth of his euill deedes.

When a man doth subiect himselfe to the wicked affections of his owne mind, hee doth weaken and cut in sunder the strings of vnderstanding, *Cicero.*

Wicked counsell is most hurtfull to the giuer.

In good things, nothing is either wanting or superfluous which made the Pythagorians say; that wickednes could not bee comprehended, but godlinesse might.

The wayes to wickednesse are many, plaine and common, but to goodnesse are not many, but one, and that same is hard to finde, because it is but little trodden.

Non ob ea solum incommoda quæ eueniunt improbis fugienda est improbitas: sed multo etiam magis quod cuius in animo versatur, nunquam sinitum respirare, nunquam requiescere.

Si impius improbe molita quippiam est, quamuis occulte fecerit, nunquam tamen confidet id fore semper occultum: plerumq; enim improbarum facta primo suspicio insequitur: deinde sermonatq; fama: tum accusatorum index multi etiam se iudicant, Cicero.

Of Infamie.

Defi. *Infamy is the liuery of bad deserts in this world and that which for our malignities, euill & doing*

 shi-

staineth our names, and our successions with a perpetuall disgrace, through the report of our misdeeds and vniust attempts.

SHame and dishonor are to the greatest preuenters of mis-hap.

Infamy galleth vnto death and liueth after death.

Infamy and shame are inseparable sequels of Adultery.

That man is very wicked and vnhappy, whose wife the people lament, and at whose death they reioyce, *Solon.*

There is no greater Infamy then to be lauish in promise, and sticke in performance.

Begging is a shamefull course, and to steale is a great blot of dishonour.

He that hath borne sayle in the tempest of shame may euer after make a sport of the shipwracke of his good name.

Infamy is so deepe a colour that it will hardly bee washed off with obliuion.

Such as seeke to clime by priuie sinne shall fall with open shame.

They that couet to swimme in vice, shall sinke in vanitie. *Crates.*

Greater is the shame to be accounted

an Harlot, then the praise to bee esteemed amiable.

The Infamy of man is immortall, *Plat.*

It were great infamy to the person and no small offence to the Common-wealth, to behold a man basely toyling that deserueth to gouerne, and to see him gouerne, that deserueth to goe to plough.

Shame is the end of treacherie, and Dishonour euer fore-runs Repentance.

What is once spotted with Infamy, can hardly be worne out with Time, *Aurel.*

When the string is broken, it is hard to hit the White; and when a mans credit is called in question, perswasions can little preuaile.

An honourable man should neuer dye & a infamous man deserueth not to liue.

The infamous man is onely miserable, for good men will not beleeue him, bad will not obey him, no man accompanie him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; so Infamy, woundeth all.

The occasions and greatnesse of Infamy, are better vntried then knowne.

The Tongue is the readieſt inſtrument of Detraction and Slander.

Euery inferiour doth account that thing infamous, wherein he ſeeth his Superiour offend.

It is infamy to ſeeke praiſe by counterfeit vertue.

It is Infamy to diſpraiſe him that deſerueth well, becauſe he is poore, and to commend the vnworthy, becauſe he is rich.

Hee that by Infamy ſlandereth his friend, is moſt monſtruous.

To be prayſed of wicked men, is as great Infamie as to bee praiſed for wicked doings.

Pride is the cauſe of Hatred, and Sloth, of Infamy.

The life of a noted infamous man is death.

Cicero inueying againſt *Cataline*, ſaith Thy naughty and infamous life hath ſo obſcured the glory of thy Predeceſſors, that although they haue beene famous, yet by thee they will come to obliuion.

If a mans good name bee not polluted, although he haue nothing elſe, yet

it

it stands him in more stead, then the possession of very great riches.

Emori præstat per virtutem, quam per dedecus viuere, Cicero.

Quis honorem, quis gloriam, quis laudem, quis vllum decus tam vnquam expetit, quam ignominiam, infamiam, contumeliam, dedecus fugiat, Cicero.

Of Dishonesty.

Defi. *Dishonesty is an act which ingendreth its owne torment from the very instant wherein it is committed, and with the continuall remembrance thereof filleth the soule of the Malefactor with shame and confusion.*

HEe that is disposed to mischiefes, will neuer want occasions.

Dishonesty ruinates both Fame and Fortune.

Shame is the Hand-maid to dishonest attempts, *Crates*.

The insatiate appetite of Gluttonie, doth obscure the interiour vertues of the minde.

He that feares not the Halter wil hardly become true, and they that care not for suspects, are seldome honest.

It is a dishonest victorys, that is gotten by the spoile of a man owne Countrey, *Cicero*.

There neuer riseth contention in a Common-wealth, but by such men as would liue without all honest order.

The euill inclination of men, may for a time be dissembled, but being once at libertie, they cannot cloake it.

Many times the wicked beare enuie vnto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe euill.

Many bee so malicious and peruerse, that they take more delight to doe euill to others, then to receiue a benefit vnto themselues.

If he be euill that giueth euil counsell, more vile is hee that executeth the same.

Nothing is profitable which is Dishoneſt, *Tully*.

Then is mischiefe at the full ripenesse, whenas dishoneſt things be not onely delightfull in hearing, but also most pleasant in practise; and there is no remedy to be hoped for, where common vices are accounted vertues,

A man giuen to dishonestie, can neither be friend to himselfe, nor struſtie to another.

The

The ouerthrow of a Common-wealth is the dishonesty of the Rulers.

Dishonesty is the Serpent of the Soule, which spoyleth men of their ornaments and heauenly apparell.

All things are tolerable, saue those things which are dishonest.

Calistes, the Harlot, said she excelled *Socrates*, because when shee was disposed, shee could draw his Auditors from him. No maruell saith hee, for thou allurest them to dishonestie, to which the way is ready, but I exhort them to vertue, whose way is hard to find.

Honesty is ioyned with misery, dishonesty with all kinde of worldly felicity; but the misery which we suffer for honesty, shall be turned to euerlasting comfort and that felicitie gotten by dishonesty, shall be changed into perpetuall torment.

Sæpè diespiter neglectus
Incesto addidit integrum
Raro antecedentem scelestum.
Deseruit pede pœna claude, Horace.
Disce bonæ artes, monet Romana iuuentus:
Sic procul omne nefas, vt ameris, amabilis esto.

Of Vices in Generall.

Defi *Vice is an inequalitie and iarring of manners, proceeding from mans naturall inclination, to pleasures and naughtie desires.*

A Man seldome repenteth his silence, but hee is often sorrowfull for his hastie speeches.

He that is rooted in sinne, will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell, who denyeth God with *Diagoras*, is an Epicure and a Deuill.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sin is the act of habitude.

He that pampers his flesh doth nourish many Wormes. *Demonax.*

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, Prodigalitie wretched life, and perseuerance in sinne eternall damnation.

As by nature some men are more inclined to sickneſſe then other some, so one mans mind is more prone then anothers all vnrighteousneſſe.

The sickneſſe of our Age, is Auarice, the errors of Youth Inconstancy, *Theop.*

A moſt horrible and damnable offence is that to be iudged, whoſe reuenge belongeth vnto God, *Aug.*

Craft putteth on him the habit of Policy, Malice the ſhape of Courage, Raſhneſſe the title of Volour, Lewdneſſe the Image of pleaſure; thus diſſembled Vices ſeeme greater Vertues.

Where elders are diſſolute and paſt grauitie, there the yonger ſort are ſhameleſſe, and paſt grace.

Euery Vice fighteth againſt Nature.

Vice ruleth where Gold raigneth, *Greg.*

We ought not to hate the man but his Vices, *Auguſt.*

There are more Vices then Vertues. *Greg.*

Riches gotten with craft are commonly loſt with ſhame.

Folly in youth and negligence in age, breeds at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where Youth is voide of exerciſe, there Age is voide of honeſty.

Flatterie and ſoothing great men in

their humours getteth more Coyne then true speeches can get credit. *Bias.*

Faire faces haue gotten foule vices, straight personages crooked manners, and good complexions, bad conditions.

A merry mind doth commonly shew a gentle nature, where a sowre countenance, is a manifest signe of a froward disposition.

Sobriety without sullennesse is commendable, and mirth with modesty delectable.

Euery vice hath a cloke, and creepeth in vnder the name of vertue.

Wee ought to haue an especiall care, lest those vices deceiue vs which beare a shew of vertue.

Craft oft-times accompanieth Policie, too much Austeritie Temperance, Pride a resolute Minde, Prodigalitie Liberalitie, Fortitude Temeritie, and Religion Superstition.

What Nation doth not loue gentlenesse, thankefulnesse, and other commendable parts in a man? Contrarily, who doth not hate a proud, disdainfull, vnkonest, and vnthankefull person?

Cum

Cum fateamur satis magnam vim esse in vitijs ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam, contrariorum enim contraria sunt consequentia.

Qui voluptatibus ducuntur & se vitiorum illecebris & cupiditatum lenocinijs dediderunt; missos faciant honores, nec attingant Rempublicam, patiantur viros fortes labore, se otio suo perfrui, Cicero.

Of Ingratitude.

Defi. *Ingratitude is that which maketh men impudent; so that they dare ioyne together, to hurt those which haue not beene their best friends, and them to whom they are bound, both by blood, nature, and benefits.*

INgratitude challengeth Reuenge by custome, and is a vice most hatefull before God and Man.

Ingratitude for great benefits maketh men to dispaire of recompence, and of faithfull friends causeth them to become mortall foes.

Impudencie is the companion of that Monster Ingratitude, *Stobaus.*

He is vnthankefull, that being pardoned sinneth againe.

There can be no greater iniurie offered to a free minde and a bashefull face, then to be called vnthankefull; sith such reproches sinke most deepely into the reputation of honour. In

Ingratitude springeth either from couetousnesse or suspect, *Theophra.*

It is a shameless and vnthankefull part, alwayes to craue, and neuer to giue, *Mar.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be vnwilling to attempt.

Benefits well bestowed establish a Kingdome, but seruice vnrewarded, weakeneth it, *Archim.*

The nature of man is ambitious, vnthankefull, suspectfull, not knowing rightly how to vse his friends, or with what regard to recompence his well-w illers for their benefits bestowed.

Tis better to be borne foolish, then to vnderstand how to be vnthankfull.

Ingratitude loseth all things in himselfe, in forgetting all duties to his friend.

To doe good to an vnthankefull body, is to sow Corne on the Sand.

Two contraries giue light one to the other, and ingratitude and thankefulnes are best discerned one by the other.

There is no affection among men so firmely placed, but through vnthanke-

full

full dealing it may be changed to hatred, *Byas.*

Two heads vpon one body, is a monstrous sight, but one vnthankefull heart in a bosome, is more odious to behold, *Bias.*

There cannot be a greater occasion of hatred, then to repay good turnes with vnthankefull dealing.

An vngratefull Common wealth, which hath banished men of true desert, finding their hinderance by their absence, too late repenteth, *Lactan.*

Nothing waxeth sooner old, then a good turne or benefit, *Diog.*

An vnthankefull man is compared to a vessel bored full of holes, *Lucianus.*

Old kindnesse sleepeth, and all men are vnthankefull, *Pyndarus.*

The vngratefull man through his impudencie is driuen to all villany, & mischiefe, and maketh himselfe a Slaue, *Xenophon.*

Plato called *Aristotle* a Mule for his Ingratitude, *Ælianus.*

The vnthankefull man hath euer beene accounted a more dangerous buyer then the debtor, *Cognet.* The

The vngratefull man is of worse condition then the Serpent, which hath venome to annoy others, but not himselfe.

Tis better neuer to receiue a benefit, then to be vnthankefull for it.

Thankefulnesse doth consist in Truth and Iustice, Truth doth acknowledge what is receiued, and Iustice doth render one good turne for another, *Stobæus.*

He is vnthankefull, with whom a benefit perisheth, hee is more vngratefull which will forget the same, but hee is most vnthankefull, that rendreth euill for the good he hath receiued, *Bias.*

Hee which receiueth a benefit, should not only remember but requite the same liberally and fruitfully, according to the nature of the Earth, which rendreth more fruit then it receiueth seed, *Quint.*

The Egyptians, of all vices most abhorred Ingratitude, in which as *Tully* saith, all wickednesse is contained.

Ifwee be naturally inclined to doe good to them of whom wee conceiue good hope: how much more are wee bound to those, at whose hands we haue already receiued a good turne? *Seneca.*

Thou

Thou canst not call a man by a worse name, then to say he is an vnthankefull person.

Plutarch interpreteth *Pythagoras Symbol*, of not receiuing of Swallowes, that a man ought to shunne vnthankefull people.

Xenophon, among the praises which he gaue vnto *Agesilaus*, reputeth it a part of iniustice, not onely, not to acknowledge a good turne, but also, if more be not rendred then hath beene receiued.

Whosoeuer receiueth a benefit, selleth his owne libertie, as who would say that hee made himselfe subiect to render the like.

The Lawes of Athens, Persia, and Macedonia, condemned the vnthankefull person to death.

Lycurgus esteemed it a most monstrous Ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were reuoked.

An vngratefull person cannot bee of a noble mind, nor yet iust, *Socra.*

A man ought to remember himselfe, how

how often hee hath receiued courtesie and pleasure.

Euery gentle nature quickly pardoneth all iniuries, except Ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sinne and death of man.

No mans life is voyd of Ingratitude.

The life of the ignorant is vnthankefull, wauering and vnstayed in things present, through the desire of things to come, *Seneca.*

Impudency and Ingratitude are companions.

All humane things grow olde, and come to the end of their time, except Ingratitude, for the greater the increase of mortall men is, the more doth Ingratitude augment, *Plato.*

Wee shall auoid this shamefull Vice of Ingratitude, if wee esteeme the benefit which we receiue of another greater then it is, and contrariwise repute that lesse then it is which we giue.

The vnworthier hee is that receiueth the benefit, the more is he to bee commended from whom it commeth.

Est aliqua ingrato meritum exprobare voluptas. ...tus, qui beneficium accipisse se negat quod ...gratus qui id dissimulat, rursum ingratus, qui non reddit: at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defi. *Pride is an vnreasonable desire to enioy honours, estates and great places: it is a vice of excesse, and contrary to modestie, which is a part of Temperance.*

HE that bruiseth the Oliue tree with hard yron, fretteth out no oyle, but water and he that pricketh a proud heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth often times to proud men that in their greatest iollitie, and when they thinke their honor spun and wouen, then their estate with the webbe of their life in one moment, is sodainely broken.

Ambitious men can neuer bee good Councellers to Princes.

The desire of hauing more, is a vice common to Prince, and great Lords, by reason of ambition and desire to rule, bring-

bringing forth in them oftentimes an vn-
satiable cruelty and beastly nature.

Pride is the cause of the corrupt
and transgression of mans nature.

Pride causeth that worke to become wicked, which of it selfe is good, so that humble submission is better then the proud boasting of our deeds, which cause a proud man oftentimes to fall into more detestable vices then he was in before. *Plat.*

It is naturall to proud men to delight themselues, and to set their whole minds vpon vaine desires.

Men that haue their thoughts high, and their estates low, liue alwayes a pensiue and discontented life.

Pride should of young men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared. *Soc.*

Pride hath two steps, the lowest bloud, the highest enuie.

Pride eateth gold and drinketh blood, and climeth so high by other mens heads, that he breaketh his owne necke.

It is better to liue in low content, then in high infamie; and more precious

is

is want with honesty, then wealth with discredit.

Aspiring pride is like a vapour which ascendeth high, and presently vanisheth away in smoake, *Plut.*

A proud heart in a begger, is like a great fire in a small Cottage, which not onely warmeth the house, but burneth all that is in it.

The spring of Pride is lying, as truth is of humilitie. *Philo.*

Men that beare great shapes and large shadowes, and haue no good nor honest minds are like the portraiture of *Hercules*, drawne vpon the sands.

The more beauty, the more pride, and the more pride, the more precisenesse. Ambition is the ground of all euils. *Tim.*

Pride is a Serpent which slily insinuateth her selfe into the minds of men.

Extoll one of base stocke to high degree and no manliuing will sooner proue more proud then he.

An ambitious body will go farre out of the right way, to attaine to the height which his heart desireth. *S.P.S.*

Pride is the mother of Superstition.

The

The Proud man, seeking to depresse another man, in stead of superioritie, attaineth ignitic.

The Proud man is forsaken of God; being forsaken, he groweth resolute in impietie, and after purchaseth a iust punishment for his presuming sinne, *Plat.*

A proud man is cõpared to a ship without a Pilot, tossed vp and down vpon the Seas, and by winds and tempest, *Aug.*

The Sonne of *Agesilaus* wrote vnto King *Philip*, who much gloried in some of his victories, that if he measured his shadow, he should find it no greater after the victorie then it was before.

King *Lewis* the eleuenth, was wont to say, When Pride was on her Saddle, mischiefe and shame was on the Crupper.

Pride, Enuie, and Impatience, are the three capitall enemies of mans constancie, *A*

Pride is alwayes accompanied with Folly, Audacitie, Rashnes, and Impudencie, and with Solitarnesse, as if one would say, that the Proud man is abandoned of all the World, euer attributing to himselfe, that which is not, hauing

uing much more bragging the matter of worth, *Plato.*

Pride did first spring from too much abundance of wealth, *Antist.*

Chrysippus; to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth faine things to be, which indeed are not, or maketh them appeare greater then they are, *Ar.*

Pride is the mother of enuie, which if that one be able to suppresse, the daughter will be soone suppressed, *Aug.*

Husband-men thinke better of those eares of Corne which bow down & wax crooked, then those which grow straight, because they suppose to finde more store of grain in them, then in the other.

Socrates, when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Mappe of all the World, and asked him whether he knew which were his lands in the territorie of Athens; who answered, They were

were not described there; How is it then (quoth hee) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their owne fooliſh inuentions.

He that knoweth himſelfe beſt, eſteemeth himſelfe leaſt, *Plato.*

The glorie of a proud man, is ſoone turned to infamie, *Saluſt.*

The proud man thinketh no man can be humble, *Chryſoſt.*

Antiochus had that admiration of himſelfe, that he thought he was able to saile on the earth, and goe on the Seas.

Pompey could abide no equall, and *Cæſar* could ſuffer no ſuperiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may ſcarcely bee endured, who can away with a poore man that is proud?

The proud man reſembleth the Fiſherman in *Theocritus*, who ſatisfied his hunger with dreames of Gold.

The pride of vnquiet and mouing ſpirits, neuer content themſelues in their vocations. *Perdicas.*

Themi-

Themistocles told the Athenians, that vnlesse the banished him and *Aristides*, they should neuer be quiet.

Perdita tunc vrbi nocuerunt secula post quam ambitus et luxus, & opum metuenda facultas, transuersos mentem dubiam torrente tulerunt,

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnopere est fugienda, nam vt aduersas res, sic secundas immoderate ferre leuitatis est. Cicero.

Of Prodigalitie.

Defi. *Prodigalitie is the excesse of liberalitie, which comming to extremitie, proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get it.*

PRodigalitie without care, wasteth that which diligent labour hath purchased.

Prodigalitie is called the fire of the minde, which is impatient in heate, that it ceaseth not while any matter combustible is present, to burne necessarie things into dust and cinders, *Plinie.*

Where Prodigalitie and couetеousnes are, there all kind of vices raigne with all licence in that soule, *Theop.*

Prodigalitie stirreth vp euill wars, and sedicious iniuries to the end that her humour may be fed, fishing in al troubled water,

water that shee may haue wherewith to maintaine her prodigall expences.

Excesse of apparell, is an ornament of the inconstancy of the soule, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts, *Eras.*

Decke not thy Soule with curious wrought Tapestrie, and faire painted Pictures, but with temperance and honesty, *Epict.*

Pouerty followeth superfluous expences.

Prodigalitie maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his owne friends.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the chiefe effects of a prodigall mind.

He that giueth beyond his power is prodigal, he that giueth in measure is liberal, he that giueth nothing at all is a niggard.

Prodigalitie is a speciall signe of incontinencie, *Mar. Cur.*

Hee that is superfluous in his dyet, sump-

ſumptuous in his apparell, and lauiſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſonne of Repentance.

The end of much expence, is great griefe.

Straton Dydonius, could in no wiſe abide that any one ſhould goe beyond him in prodigall expences, whereupon aroſe a great contention betwixt *Nycocles Ciprius* and him, whileſt the one did what he could to excell the other, *Theop.*

Who ſpends before hee thriue, will beg before he thinke.

Riches lauiſhly ſpent, breeds griefe to our hearts, ſorrow to our friends, and miſerie to our heires.

A proud Eye, an open Purſe, a light Wife, breeds miſchiefe to the firſt, miſery to the ſecond, and Hornes to the third.

What is gotten with care ought to be kept with wiſdome.

Prodigalitie is a diſſolution, or too much looſing of vertue, *Zeno.*

An vnthrift is knowne by foure things by the company hee keepeth, by the Tauernes he haunteth, by the Harlots hee cheriſheth, and the expence he vſeth.

As exceſſe in meats breed ſurfeit, in drinke drunkenneſſe, in diſcourſe Ignorance; ſo in gifts, exceſſe produced prodigalitie.

It is better to bee hated for hauing much, then to be pitied for ſpending all *Bias.*

Prodigality conſiſteth not in the quantitie of what is giuen, but in the habit and faſhion of the giuer.

Hee is truly prodigall, which giueth beyond his abilitie, and where his gifts are needleſſe.

It is not poſſible for a prodigall minde to be without Enuy, *Curtius.*

Prodigalitie concealing loue, loues none whereby affection deceaſeth, and amitie is made vnſtable.

Prodigall lauiſhing, and palpable ſenſuality brought *Pericles*, *Callias* the Son of *Hipponicus*, and *Nicius*, not onely to neceſſitie, but to extreme pouertie; and when all their money was ſpent, they three drinking a poiſoned Potion to one another, died all three.

Prodigalitie is borne a Wonder, and dies a Begger, *Menan.*

No kinde admonition of friends, nor feare of pouertie, can make a prodigall man to become thrifty.

Prodigalitie in youth, is like the ruſt in Iron, which neuer leaueth fretting till it be wholly conſumed.

Fire conſumeth fuell without maintenance, and prodigality ſoone emptieth a weake Purſe, without it be ſupplyed.

The prodigall minded man, neither obſerueth time, nor maketh end of riot, vntill both himſelfe and his Patrimonie be conſumed.

A prodigall humor is hardly purged, becauſe the nouriſhments are many and ſweet.

The prodigall minded man, to ſpend luſtily, and to fare daintily, ſo hee haue it, he cares not how he get it, and ſo hee ſpends it, he cares neither on whom, or in what ſort he conſume it.

——*O prodiga rerum*
Luxuries, nunquam paruo contenta paratu,
Et quæſitorum terra pelagoq; ciborum.
Ambitioſa fames, & lautæ gloria menſæ?
Diſcite quam paruo liceat producere vitam,
Et quantum natura petat.

Of Gaming.

Defi. *Gaming is a ſtealing away of time, abuſing our*

vnderstanding in vaine things without any profit.

Chilon, being sent from Lacedemonia to Corinth in Embassage to intreat a peace betweene them, and finding the Noble men playing at dice, returned back againe without deliuering his message; saying, that hee would not staine the glory of the Spartans with so great ignominie, as to ioyne in societie with Dice-players.

Players at Dice by the Counsell of Constantinople vnder *Iustinian*, were punished with Excommunications.

Alphonsus, Sonne of *Ferdinando* King of Spaine, straitly commanded, that no Knight should presume to play at Dice, or Cards for any mony, or giue his consent to any such play in his house, vpon paine of forfeiting his wages for one whole moneth, and himselfe to be forbidden another moneth and a halfe, from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of coozening skill, or skilfull coosenage, without the discredit of a mans good Name, by the marke of reproach, or badge of open Infamy. The

The fame or good name of a man is no ſooner in queſtion, then when hee is knowne to be a common Gameſter.

It is no freedome to be licentious, nor liberty to liue idly.

Such game is to be abhorred, wherein wit ſleepeth, and idleneſſe with couetouſneſſe is onely learned.

The gaine which ariſeth to any party in play, ſhould bee beſtowed vpon the poore, to the end, that both the Gameſters, as well the Winner as the Loſer, might be equally puniſhed, *Aug.*

Aurelius Alexander, Emperour of Rome, made a Law which was ratified by the authority of the Senate and people, that if any man was found playing at the Dice, he ſhould be taken for franticke, or as a foole natural, which wanteth wit and diſcretion to gouerne himſelfe.

The ſame Emperor likewiſe after the promulgation of the fore-ſaid Law, counted Dice-players no better then Theeues and Extortiones.

Gaming at Cards & Dice, are a certaine kind of ſmooth, deceitfull, and ſleighty theft, whereby many are ſpoyled of all they haue.

Who will not thinke him a light man, of ſmall credit, diſſolute, remiſſe, and vaine, that is a Dice-player, or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is hee corrupted in life and manners.

Iuſtinian made a Law, that none eyther priuately or publikely ſhould at any time play at Dice or Cards.

Old mens gaming, is a priuiledge for young men. *Iuuenal.*

The Deuill was the firſt inuenter of Dice and Gaming.

Dicing Comedians, bring often tragicall ends.

Plato ſeeming to commend Table play, compareth it to the life of man; that like as an euill chance may be holpen by cunning play; ſo may a bad nature bee made better by good education.

Cicero, in the Senate-houſe put *Antonius* to ſilence, in ſaying hee was a Dicer.

Dicing neither beſeemeth the grauitie of a Magiſtrate, nor the honour of

a

a Gentleman, for that the gaine is loaded with dishoneſt practices, and the loſſe with vnquiet paſſions.

As a dead carkaſſe in an open field, is a prey for many kinde of Vermine, ſo a plaine minded man, vſing deceitfull houſes, is an aſſured prey for all ſorts of Shifters.

In Turkey, hee is noted of great infamy, that is found playing for mony, and grieuous paines are appointed for puniſhment, if he returne to it againe.

The Lydians were the firſt Inuentors of gaming, but it was, when their Country was brought into great neceſſitie for want of victuals, to the end that by playing they might find ſome meane to reſiſt and ſuſtaine hunger the better.

Horace auoucheth in his Time, that Dice-playing was forbidden by their Law.

Lewis the Eight King of France, made a Law, that all ſports ſhould be baniſhed his Realme, except ſhooting.

Cyrus, to puniſh them of Sadis, commanded them to paſſe away their time in playing and banquetting; thereby to

render them leſſe men, and keepe them from rebellion.

Ars alearoria, dum aliena concupiſcentia ſua profundit, patrimonij nullam reuerentiam tenet.

Eſt ars mendaciorum, periuriorum, furorum, litium, iniuriarum, homicidiorumq; mater; eſt vere malorum demonum inuentum, quæ exciſo Aſiæ regno inter euerſæ vrbis manubias, varia ſubſpecie migrauit ad Græcos.

Of Couetouſneſſe.

Defi. Couetouſneſſe is a vice of the ſoule, whereby a man deſireth to haue from all parts without reaſon; and vniuſtly withholdeth that which rightly belongeth vnto another bodie: it is alſo a ſparing and niggardlineſſe in giuing, but open-handed to receiue whatſoeuer is brought without conſcience, or any regard whether it be well or ill attayned.

THe property of a couetous man, is to liue like a Begger all dayes of his life, and to bee found rich in mony at the houre of his death, *Archim.*

Gaines gotten with an ill name, is great loſſe.

Couetous men little regard to ſhorten their liues ſo they may augment their riches.

Treaſures hoorded vp by the couetous, are moſt commonly waſted by the prodigall perſon.

He

Hee that coueteth riches, is hardly capable of good instruction, *Ploti.*

It is an hard matter for a man to bridle his desire, but hee that addeth riches therunto is made,

Couetousnesse is a vice of the Soule, whereby a man desireth to haue from all parts without reason, and vniustly with-holdeth that which belongeth to another, *Arist.*

Couetousnesse is sparing in giuing, but excessiue is receiuing.

Couetousnesse is a blind desire of good, *Lucretius.*

Vnto a couetous man the obtaining of that he would, is alwayes vnto him the beginning of the desire of hauing.

Couetous men scrape together like mighty men, and spend like base Mechanicall and handy-crafts men.

Couetous men, are compared to Rats and Mice, that are in Golden Mines, which eate the Golden Oare, and yet nothing can be gotten from them, but after their death, *Plut.*

Gold is called the baine of sinne, the snare of soules, and the hooke of death;

which being aptly applied, may be compared to a fire, whereof a litle is good to warme one, but too much will burne him altogether.

It is better to be the Sheepe, then the Sonne of a couetous man, *Diog.*

Pertinax, being aduanced to the degree of Emperour, did not forget his niggardlineſſe, but parted Lettice and Artichokes into two, that the one halfe might be for his Dinner, and the other for his Supper.

Dyoniſius the elder, being aduertiſed of one that had hidden great ſtore of Mony, commanded him vpon paine of death, to bring it to him, which hee did, although not all, but with the remainder dwelt in another place, and beſtowed it vpon inheritance; when *Dionyſius* heard thereof, he ſent him that which hee tooke from him, ſaying, *Now thou knoweſt how to vſe riches, take that I had from thee.*

The Chariot of Couetouſneſſe is carried vpon foure wheeles of Vices; Churliſhneſſe; Faint Courage, Contempt of God, and Forgetfulneſſe of Death: Drawne

Drawne by two Horſes, called Greedie to catch, and Hold faſt: the Carter that driueth it, is Deſire to haue, hauing a Whip called, Loth to forgoe.

A couetous man is good to no man, and worſt friend to himſelfe.

A couetous man wanteth, as well that which hee hath, as that which hee hath not.

Hee that coueteth much, wanteth much.

There is greater ſorrow in loſing riches, then pleaſure in getting them, *Pub.*

Couetouſneſſe is the roote of all euill, from whence doe proceed (as from a Fountaine of miſ-hap) the ruine of Common-weales, the ſubuerſion of Eſtates, the wracke of Societies, the ſtaine of Conſcience, the breach of Amity, the confuſion of the Minde, Iniuſtice, Briberie, Slaughter, Treaſons, and a Million of other miſchieuous Enormities, *Aurel.*

All vices haue their taſte; ſaue onely Couetouſneſſe.

The gaine of Gold maketh many a man to loſe his Soule.

A

A couetous man passeth great trauels in gathering riches, more danger in keeping them, much Law in defending them, and great torment in departing from them.

Couetousnesse is the Mother of Pouertie.

The excuse of the couetous man, is that he gathereth for his children, *Apolonius.*

The couetous minded man, in seeking after riches, purchaseth carefulnesse for himselfe, enuy for his neighbours, a prey for Theeues, perill for his person, damnation for his Soule, curses for his Children, and Lawes for his Heires.

A couetous rich man in making his Testament, hath more trouble to please all, then himselfe tooke pleasure to get and possesse all.

A couetous mans Purse is called the Deuils mouth.

We feare all things like mortall men, but wee desire all things as if wee were immortall, *Seneca.*

Couetousnesse in olde men is most monstrous; for what can be more foo-

lish

liſh then to prouide more money and victuals when he is at his iournies end?

Couetouſneſſe is a diſeaſe, which ſpreadeth thorow all the veines, is rooted in the bowels, and being inueterate, cannot be mooued, *Tully.*

To flie from Couetouſneſſe, is to gaine a kingdome.

Gold guides the Globe of the Earth, and Couetouſneſſe runnes round about the World.

Moſt couetous is he which is carefull to get, deſirous to keepe, and vnwilling to forgoe.

By liberality mens vices are couered, by couetouſneſſe laid open to the world, *Aug.*

A couetous mans eye is neuer ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his Belly, the Leacher of his Luſt, and the Couetous mans of his Gold, *Ber.*

The couetous man is alway poore, *Au.*

Ardua res hæc eſt, opibus non tradere mores:
Et cum tot Cræſos vicerit eſſe Numam.
Vſq; adeo ſolus ferrum mortemq; timere
Auri noſcit amor: pereunt diſcrimine nullo.

Awiſe

Amisse leges, sed pars vtilissima rerum
Certamen monstris.——

Of Vsurie.

Defi. *Vsury of the Hebrewes is called byting: it is an vnlawfull gaine, got by an vnlawfull meane, and that cruelty which doth not onely gnaw the debtor to the bones, but also sucketh out all the bloud and marrow from them, ingendring money of money, contrary to nature, and to the intent for which mony was first made.*

VSury is compared to fire, which is an actiue and insatiable Element, for it burneth and consumeth all the wood that is laid vpon it, so the Vsurer, the more he hath, the more he desireth, and like Hell gates he is neuer satisfied.

An Vsurer is a filching and corrupt Citizen, that both stealeth from his neighbours, and defraudeth himselfe.

The intent of Vsurie bewrayes the crime.

Vsurie is the Nurse of Idlenesse, and Idlenesse the Mother of Euils.

Amasis King of Ægypt, made a Law, that the Pretor should call euery one to account, how they haue liued, and if by Vsury, they should be punished as Malefactors.

There

There was a Law among the ancient Grecians and Romans, which forbade all Vsury, surmounting one peny from an hundred by the yeere, and they called it *Unciary* Vsury.

This Law was since that, brought to a halfe-peny a yeere among the Romans, and not long after, Vsury was cleane taken away by the Law *Genuntia*, because of vsuall seditions, which arose through the contempt of Lawes, concerning Vsury.

Vsury makes the Nobleman sell his Land, the Lawyer his *Iustinian*, the Physician his *Gallen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendereth Mony, contrary to nature.

An Vsurer is a more wicked man then a Thiefe, who was condemned but in double as much, *Cato*.

Vsury is an ancient mischiefe, and cause of much ciuill discord.

A little lewdly come by, is the losse of a great deale well gotten.

Vsury is like a Whirle-poole, that swal-

swalloweth whatsoeuer it catcheth, *Crater.*

Hee that with his Gold begets Gold, becomes a Slaue to his Gold.

Inordinate desire of wealth, is the spring of Vsury, and Vsury subuerteth credit, good name, and all other vertues.

Couetousnesse seeketh out Vsury, and Vsury nourisheth Couetousnesse.

An Vsurer can learne no truth, because he lotheth the Truth.

Vsury taketh away the Title of Gentry, because it delighteth in Ignobility.

Vsury oftentimes deceiues the belly, and altogether liues careless of the soules safetie.

As the greedy Rauens seeke after carrion for their food, so doth the couetous Vsurer hunt after Coyne to fill his Coffers, *Philo.*

No kinde of people in the World are so notorious liuers, nor vse so much to falsifie their faith in all practices, as Vsurers, *Plut.*

Appion in his first Book on Ciuil wars, writeth, that by an ancient Law at Rome, Vsury was forbidden vpon euery great paine.

As

As hee which is ſtung with an Aſpe, dyeth ſleeping, ſo ſweetly doth he conſume himſelfe which hath borrowed vpon Vſury.

An Vſurer is more dangerous then a Thiefe, *Cato.*

Vſury is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Vſury maketh thoſe that were free-borne, bond-ſlaues, *Publius.*

Vſury is the manifeſt ſigne of extreme impudencie, *Chryſ.*

To be an Vſurer, is to be a man-ſlayer, *Cato.*

Vſurers were not ſuffered to enter the Temple of ſparing and well ordered expence.

The Ægyptians and Athenians, ſeeing the errour of couetous Vſury to take footing in their Prouinces, by approued iudgement, concluded, that by no inſtrument, plea, execution, or other meanes in Law, a body might be detayned, the originall being for corrupt gaine.

In Thebes, it was by ſtrait order forbidden, that any man ſhould bee put in Office, which in tenne yeares before the

the election, had practised any vnlawfull chaffering.

By Vsury, Money is brought forth before it be gotten.

Vsury is the daughter of Auarice and Ambition.

The more wealth that an Vsurer winneth by his extortion, the more doth the sinne of couetousnesse, daily corrupt his conscience.

The ill-gotten gaine that commeth by Vsury, brings with it contempt, many curses and infamy.

Hee that liueth by the losse of the poore, meriteth the plague of God for his punishment.

——turpia lucra
Fœneris, & velox inopes vsura trucidat.
Non sunt facienda mala vt inde eueniant bona.

Of Deceit.

Defi. *Deceit or craft, is the excesse of prudence, it is that which leadeth a man through wilfull ignorance, to oppose himselfe against that which hee knoweth to bee dutifull and honest, causing him vnder the counterfet name of prudence, to seeke to deceiue those that will beleeue him: This vice is the chiefest cause of ambition and couetousnes, which most men serue in these dayes, but aboue all things it is an enemie to iustice, and seeketh by all meanes to ouerthrow the true effect thereof.*

Craft

CRaft moſt commonly is repayed with Craft, and hee that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiller a man is, the more he is to bee ſuſpected and hated, as one that hath loſt all credit or goodnes, *Cic.*

All Knowledge leuelled from Iuſtice, ought rather to bee called Craft then Science.

Tis more wiſedome ſometimes to diſſemble wrongs, then to reuenge them.

The difference betweene Craft and wilineſſe is, the one is in dexteritie of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, declaring outwardly the inward Deceit which the heart contayneth, *Liuius.*

Hee that neuer truſteth, is neuer deceiued.

Our negligence maketh ſubtile ſhift preſume, where diligence preuenteth falſe deceit.

The Serpent hidden in the Graſſe, ſtingeth

ſtingeth the foot, and a deceitful man vnder ſhew of honeſty, oft-times deceiueth the ſimple.

There is nothing that ſooner deceiueth the mind then hope, for whileſt our thoughts feed on it, wee ſuddenly and aſſuredly loſe it.

The man moſt deceitfull, is moſt ſuſpectfull.

It many times fals out, that what the heart craftily thinketh, the lookes deceitfully betray, *Leoſthenes.*

The deceitfull are like the Camelion, apt to all obiects, capable of all colours, they cloke hate with holineſſe; Ambition, with good Gouernment; Flattery, with eloquence; but whatſoeuer they pretend, is diſhoneſtie.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lie, then are wee ſooneſt deceiued by ſubtilty.

Light heads, and ſharpe wits, are moſt apt to deceiue others by falſe Tales.

It is a point of diſhoneſty in a man to

make shew of one thing, and doe another.

The Lawyers call that Couin, when to deceiue another, a man maketh semblance of one thing, and yet notwithstanding doth the cleane contrary.

Fredericke the Emperour desired, that his Counsellers would at the entring in of his Court, lay aside all deceit and dissembling.

Speech is but a shadow of deeds, and there ought to bee such an vnitie, that there bee found no difference all, for it is a great deceit, to speake otherwise with our tongue, then wee meane with our heart, *Pacuuius*.

The Emperour *Pertinax* was sirnamed *Chrestologus*, that it to say, well speaking, but ill doing.

Fortunes gifts, are meere deceit, *Seneca*.

Wonder not that thou art deceiued by a wicked man, rather wonder that thou art not deceiued, *Demost*.

It is no deceit to deceiue the deceiuer.

Falshood hath more wit to deuise, then truth, *Plinius*.

Hee

Hee is not worthy to finde the truth, that deceitfully seeketh her, *Hier.*

It is more impious to bee deceitfull, then to conceale the truth, *Hierom.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly hee did weare a white garment, but it was lined with purple.

The deceitfull mans speeches, may be likened to the Apothecaries painted Pots, which carry the inscription of excellent drugs, but withinthem there is either nought auailable, or else some poyson contayned, *Hipocrates.*

Alexander being counselled by *Parmenio*, to seeke the subuersion of his enemies, by craft and subtiltie; answered, that estate would not suffer him so to doe: but if he were *Parmenio*, he would doe it.

All deceits are proper to a base and bad minde, but to be detested of an honest man.

The answers of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth his braines to work wickednes,

and seeketh by subtiltie to bring other men to misery.

A deceitfull men chuseth hypocrisie, and dissimulation for his companions.

Si auidis fallax indulget piscibus hamus.
Calida sic stultas decipit esca feras.
Graue est malum omne quod sub aspectu latet.

Of Lying.

Defi. *Lying is a false signification of speech, with a will to deceiue, a sickneſſe of the soule, which cannot be cured but by shame and reason, it is a monstrous and wicked euill, that filthily prophaneth and defileth the tongue of man, which of God is otherwise consecrated, euen to the truth, and to the vtterance of his praise.*

TAke heed of a lier for it is time loſt to be led by him, and of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniuſtice, turning topſey turne all humane ſocietie, and the amitie due vnto our neighbour, *Auguſt.*

As certaine it is to find no goodneſſe in him that vſeth to lie, as it is ſure to find no euill in him that telleth truth.

The lyer is double of hart and tongue, for hee ſpeaketh one thing, and doth another.

From truth depraued, are ingendred

an infinite number of Abſurdities, Hereſies, Schiſmes, and Contentions, *Socrates.*

The Thiefe is better then a man accuſtomed to lie.

In Almaine, a lie hath beene alwayes extremely hated and ſhunned, as it were a plague: and Baſtards could neuer obtaine the price of any Occupation whatſoeuer, nor take degree in any Art of Science, *Zon.*

Thou canſt not better reward a Lier, then in not beleeuing what he ſpeaketh. *Ariſt.*

Within thy ſelfe, behold well thy ſelfe, and to know what thou art, giue no credit to other men.

Pope *Alexander* the Sixt, neuer did what he ſaid, and his ſonne *Borgia* neuer ſaid what hee meant to doe, pleaſing themſelues in counterfeiting and diſſembling, to deceiue and falſifie their faith, *Guicciardine.*

It is the propertie of a lier to put on the countenance of an honeſt man, that ſo by his outward habite, hee may the more ſubtilly deceaue, *Bias.*

Lying

Lying is contrary to nature, aided by reason, and seruant or hand-maide to truth.

As the Wormes doe breed most gladly in soft and sweete Wood, so the most gentle and noble wits, inclined to honor, are soonest deceiued by Lyers and flatterers.

Through a Lye, *Ioseph* was cast into Prison, and Saint *Chrysostome* sent into Banishment.

All kind of wickednesse proceedeth from lying, as all goodnesse doth proceed from truth, *Chilo.*

The Egyptians made a Law, that euery Lyer should be put to death.

The shame of a Lyer is euer with him.

A Lye is not capable of pardon, *Xenophon.*

Lyers onely gaine this, that albeit they speake the truth, yet shall they neuer be beleeued.

Lying is is contrary to nature, aided by reason, and seruant or hand maid to truth *Plotinus.*

The Scythians and Garamans followed the same Law, and condemned

them to death that prognosticateth any false things to come.

The Persians and Indians depriued him of all honour, and further speech that lyed.

Cyrus told the King of Armenia, that a lye deserued no pardon.

The Parthians for lying, became odions to all the World.

There is no difference betweene a lyer, and a forswearer, for whomsoeuer (saith *Cicero*) I can get to tell a lye, I may easily intreate to forsweare himselfe.

An honest man will not lye, although it be for his profit.

Lying in doctrine is most pernicious.

Hee that dare make a lye to his Father, seeketh meanes to deceiue him, such a one much more dareth to be bo'd to doe the like to another body.

Lyers are the cause of all their sinnes and crimes in the World, *Epictetus*.

A lyer ought to haue a good memory, lest hee be quickly found false in his Tale, *Plinie*.

It is a double lye, for a man to belye himself e, *Stobæus*.

A lye is the more hatefull, becauſe it hath a ſimilitude of truth, *Quintil.*

All Idolatrie, Hypocriſie, Superſtition, falſe Waights, falſe Meaſures, and all cozenages, are called lying, to the end, that by ſo reformed a name, wee ſhould the rather eſchew them.

A good man will not lye although it be for his profit, *Cicero.*

Alexander would conſent to nothing, but truth, and *Philip* his father to all kind of falſhood.

Old men and Trauellers, lye by authoritie.

It is wickedneſſe to conceale the fault, of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si quis ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non conuenit, falſum maledictum eſt malum mendacium.

Of Drunkenneſſe.

Defi. *Drunkennes, is that vice which ſtirreth vp luſt griefe, anger, and extremity of loue, and extinguiſheth the memory, opinion, and vnderſtanding, making a man twice a child, and all by exceſſe of drinke and drunkenneſſe.*

THe ancient Romanes, would not ſuffer their wiues to drinke any Wine.

The craftie Wrastler (Wine) distempereth the wit, weakens the feet, and ouercometh the vitall spirits, *Aust.*

Wine burns vp beautie, and hastens age.

Excesse is the worke of sinne, and drunkennesse the effect of ryot, *Solon.*

Those things which are hid in a sober mans heart, are oft-times reuealed by the tongue of a Drunkard.

Drunkennesse is a bewitching Deuill, a pleasant Poyson, and a sweet sin, *Aug.*

Drunkennes maketh of a man a beast, of a strong man weake, and of a wise man a foole, *Origen.*

Plato bad drunken and angrie men to behold themselues in a glasse,

The Scythians and the Thracians, contended who should drinke most.

Argon, the King of Illiuria, fell into a sicknesse of the sides, called the Iliriasie, by reason of his excessiue drinking, and at last dyed thereof.

Sobrietie is the strength of the soule, *Pyt.*

[illegible] Mistris, there [illegible]

Wine

Wine and women cauſe men to dote, and many times put men of vnderſtanding to reproofe.

Cleto a Woman, was ſo practiſed in drinking, that ſhee durſt challenge all men and women whatſoeuer to trie maſteries, who could drinke moſt, and ouercome all.

The Vine bringeth forth three Grapes the firſt of pleaſure; the ſecond of drunkennelſe the third of ſorrow.

Philip, King of Macedon, making war vpon the Perſians, vnderſtood that they were a people, which abounded in all maner of delicate Wines, & other waſtfull expences, whereupon hee preſently retired his Armie, ſaying: It was needleſſe, to make warre vpon them, who would ſhortly ouerthrow themſelues.

Nothing maketh drunkenelſe to bee more abhorred, then the filthie & beaſtly behauiour of thoſe men, whoſe ſtomackes are ouercharged with exceſſe.

Steele is the Glaſſe of beautie, Wine the Glaſſe of the mind, *Eurip.*

Intemperance, is a roote proper to euerie diſeaſe, *Plato.*

Sickneſſe, is the chaſtiſement of intemperance. *Seneca.*

A drunken man, like vnto an old man is twice a child, *Plato.*

Drunkenneſſe is nothing elſe but a voluntary madneſſe.

The Glutton and the Drunkard ſhall be poore.

Wine hath drowned more men then the Sea, *Pub.*

The firſteuill of drunkenneſſe, is danger of Chaſtity, *Amb.*

The Lacedomonians, would often ſhew their children ſuch as were drunk, to the end they ſhould learne to lothe that vice.

Romulus made a Law, that if a woman were found ouercome with drinke, ſhee ſhould dye for hir offence; ſuppoſing that this vice, was the foundation or beginning of diſhoneſty & Whoredom.

Caliſthines, being vrged by one, to drink as others did at *Alexanders* feaſt, anſwered that hee would not; for, ſaith he, who ſo drinketh to *Alexander*, had need of *Eſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot bee

bee ſo ſoone taken by any thing, as by Wine; for being drunke, hee falleth into the toyles.

Wine, according to the ſaying of a late Writer, hath drowned more men then the Sea hath deuoured.

Drunkenes is a Monſter with many heads, as filthy talke, fornication, wrath, murther, ſwearing, curſing; and ſuch like.

There are two kinds of drunkenneſſe, one kinde aboue the Moone, as a celeſtial drunkenneſſe ſtirred vp by drinking of heauenly drinke, which maketh vs onely to conſider things diuine; the reward of vertue is perpetuall drunkenneſſe, *Muſæus.*

Another kinde of drunkenneſſe is vnder the Moone, that is, too bee drunke with an exceſſe of drinking, which vice ought of al men to be carefully auoyded.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the Liuer, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarite abſtained from drinking of any Wine or ſtrong drinke.

Quid non ebrietas designat, operta recludit.
Spes iubet esse ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, audet artes.
Fœcundi calices, quem non fecere disertum?
Contracta quem non in paupertate solutum?

Of Gluttony.

Defi. Gluttony or surfeiting is the sworne enemie to Temperance, Daughter to excesse, and immoderate Appetite. She is healths bane, and humanities blemish, lifes Cockatrice, and the soules hell, except Mercy wipe out the remembrance of so great a guilt.

SVffice nature, but surfet not, supply the bodies need, but offend not.

Moderate Dyet is the wisemans Cognizance, but surfeiting Epicurisme, a Fooles chiefest glory.

To liue well and frugally, is to liue temperately, and shunne surfeiting, for there is great difference betweene liuing well, and liuing sumptuously; because the one proceedes of Temperance, Frugality, Discipline, and Moderation of the Soule, contented with her owne riches; and the other or intemperance, Lust, and contempt of al Order and Mediocritie: but in the end the one is followed with shame, the other with the eternall praise and commendation, *Plato.*

It

It is not the vse of meate, but the inordinate desire thereof, ought to be blamed, *Aug.*

Continencie in meate and drinke, is the beginning & foundation of the skill, *Socrat.*

We cannot vse our spirits well, when our stomackes are stuffed with meate; neither must wee gratifie the body, and entrayles onely, but the honest ioy of the mind, *Cicero.*

The Hebrewes vsed to eate but once a day, which was at Dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobrietie retaineth that in a Wisemans thoughts, which a Foole without discretion hath in his mouth.

The belly is an vnthankfull beast, neuer requiting the pleasure done, but craueth continually more then it needeth, *Crates.*

When we eat, we must remember wee haue two Gests to entertaine, the Body & the Soule whatsoeuer the body hath, departs away quickly, but what the Soule receiueth, abideth for euer.

The wicked man lined to eate and drinke, bnt the good man eateth, and drinketh to liue, *Plut.*

A rich man may dine when he liſt, but a poore man when he can get meat, *Diog.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to bee ignorant of the meaſure of his own ſtomacke, *Sen.*

As meate and drinke is foode to preſerue the body, ſo is Gods Word the nouriſhment of the Soule, *Greg.*

A vertuous Soule hath better taſte of godly diſcourſes, then the body hath of a wel-relliſhed meate.

The firſt draught that a man drinketh, ought to bee for thirſt, the ſecond for nouriſhment, the third for pleaſure, and the fourth for madneſſe; *Anacharſis.*

Then is the mind moſt apt to comprehend all good reaſon, when the operations of the braine are not hindred by vapors, which exceſſe of feeding diſtempers it withall.

King *Cyrus* being asked dy *Artahanus* (as hee marched one day in Warre)

What

what he would haue bought him for his Supper? Bread (quoth he) for I hope we shall finde some Fountaine to furnish vs with drinke.

Wisdome is hindered through Wine, and vnderstanding darkned., *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a Slaue to the pleasure of the mouth and belly, *Salust.*

Diseases gather together within our bodies, which proceed no lesse of being too full, then being too empty; and oftentimes a man hath more trouble to digest meat then to get meate.

How hard a matter is it to preach abstinence to the belly, which hath no eares, and which will take no deniall, how euer the case standeth.

By Gluttonie more die, then perish by the Sword.

Gluttony stirreth vp lust, anger, and loue in extremitie, extinguishing vnderstanding, opinion and memory, *Pluto.*

Gluttony fatteth the body, maketh the mind dull, and vnapt; nay which is worse, vndermineth reason.

Wine hath as much force as fire, so

so

ſo ſoone as it ouertaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule and troubleth the whole minde.

Homer, approuing that the Gods dye not, becauſe they eat not; alludeth that eating & drinking doth not onely maintaine life, but are likewiſe the cauſe of death.

Wee are ſicke of thoſe things wherewith we liue: for there is no proper and peculiar ſeede of diſeaſes, but the corruptions of thoſe things within vs which we eat, and the faults and errours wee commit againſt them, *Plut.*

Socrates, inuiting certain of his friends to a Feaſt, was reproued for his ſlender prouiſion: whereto hee anſwered, If they be vertuous, there is inough, but if they be not, there is too much.

They which are addicted to belly-ſeruice, not caring for the food of the mind may well be compared to Fooles, that depend more vpon opinion then on Reaſon.

It is an old Prouerbe, Much Meate, much maladie.

Intemperance is a roote proper to euery diſeaſe. He

Hee that too much pampereth himselfe, is a grieuous enemie to his owne body.

Vessels being more fully fraught then they are able to carrie, doe sinke; so fareth it with such as eate and drinke too much.

By surfet many perish, but hee that dyeteth himselfe prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to all the World.

Gluttony causeth innumerable maladies, and shortneth mans life, *Horace.*

Surfetting is the readiest meanes to procure sicknesse, and sicknesse is the chastisement of intemperate dyet.

Gorgias being demanded how hee attained to the number of a hundred and eight yeeres, answered, he neuer hauing eaten or drunken any thing through pleasure.

Omne nocet nimium, mediocriter omne gerendum. Tantum cibi & potionis adhibendum est, vt resciantur vires non opprimantur, Cic.

Of Concupiscence.

Defi. Concupiscence or lust, is a desire against reason, a furious and vnbridled appetite, which killeth all

good motions in mans minde, and leaueth no place for vertue.

LVst is a pleasure bought with paines, a delight hatcht with disquiet, a content passed with feare, and a sin finished with sorrow, *Demonax.*

Lust by continuance groweth into Impudencie.

Shame and infamy, wait continually at the heeles of vnbridled lust.

Lust is an enemie to the purse, a foe to the person, a canker to the mind, a corrosiue to the conscience, a weakner of the wit, a besotter of the senses; and finally, a mortall bane to all the body; so that thou shalt finde pleasure in the pathway to perdition, and lusting loue the load-stone to ruth and ruine, *Plinie.*

Lust in age is lothsome, in youth excesse, howsoeuer, it is the fruit of idlenes.

Lust inforceth vs to couet beyond our power, to act beyond our nature, and to dye before our time.

Sensuall vice hath these three companions, the first, blindnesse of vnderstanding, the second, hardnesse of heart, the third, want of grace.

Drace

Draco wrote such Lawes against Incontinencie, that he is said not to haue writ them with Inke, but rather to haue signed them with bloud.

The chanels which Riuers long time haue maintayned, are hardly restrained from their course; and lust wherein we haue beene long plunged, is hardly purged.

Such things as maintaine vs in euill, or change our goodnes to wickednesse, are either nourished or begun by lust.

Pleasure is the end of superfluity, *Pla.*

Adulterie is called the iniury of Nature.

Concupiscence is vnseperably accompanied with the trembling of all order, with impudencie, Vnseemelinesse, Sloth, and dissolutenesse. *Plato.*

Our tongues most wickedly talke of those things, which our hearts most desire.

Chastity is a punishment to the incontinent, and labor to the slothfull, *Sen.*

Adultery detireth no procreation, but pleasure, *Anselm.*

Lust maketh a man to haue neither

care

care of his owne good name, nor consideration of the shame which his Posteritie shall possesse by his euill liuing.

This monstrous sinne altereth, marreth and drieth the body, weakning all the ioynts and members, making the face bubbled and yellow, shortning life, diminishing memory, vnderstanding, and the very heart.

Adultery is vnlawfull Matrimony.

Adultery is hated euen among beasts.

Lust is a strong tower of mischiefe, and hath in it many defenders, as neede-nesse, anger, paleneſſe, discord, loue, and longing, *Diog.*

Concupiscence doth iniury, prophane and defile the holinesse of the soule.

The Corinthians for their incontinencie haue been euill spoken of, they were so vnchaste, that they prostrated their owne Daughters to inrich themselues: Hence came the Prouerbe, It is not fit for euery-man to goe to Corinth: for they payd well for their pleasure.

The Babylonians, Tyrrhenians, and Massalianes, were greatly spotted with this vice: abusing their bodies in such mon-

monstrous sort, that they were reputed to liue rather like beasts then men.

Meretrix non dissimilis mari, quod das deuorat: nunquam abundat.

Hoc vnum in ore perpetuo habent meretrices, Da mihi atq; Affer mihi.

Of Sloth.

Defi. *Sloth is a feare of labour to endure, a desisting from the necessary actions both of body and minde: it is the sincke which receiueth all the filthy chanel of vice, and with that poysonous ayre infecteth and spoileth the soule.*

A Man ben gidle, hath his mind apt to all vncleanenesse; and when the minde is voyde of exercise, the man is voyde of honestie.

Sloth riseth sometimes of too much abundance.

Prosperitie ingendreth sloth, *Liuius.*

Sloth turneth the edge of wit, but study sharpneth the memory.

That which is most noble by nature, is made most vile by negligence, *Arist.*

Idlenesse is the onely Nurse and nourisher of sensuall appetites, and the sole mayntainer of youthfull affections.

Trauaile is a worke that continueth after death.

Bee

Be doing alwayes somewhat, that the Deuill find thee not idle, *Hieron.*

Idlenesse is the Sepulcre of a liuing man. *Aug.*

Sloth is the Diuels Cushion or Pillow *Ori.*

Idlenesse teacheth much wickednesse, *Eurip.*

They that doe nothing, learne to do ill, *Cicero.*

Idlenesse is the Moate, that soreſt and soonest infected the minde with many mischieses,

Idlenesse is against nature, *Cicero.*

The slothfull man sleepeth in his own want, *Cicero.*

It is hard for him that will not labour, to excell in any art.

Idlenesse is the enemie of vertue, and the very traine of all wickednesse.

Sloth loseth Time, dulleth vnderstanding, nourisheth Humours, choketh the Braine, hinders Thrift, and displeaseth God, *Gallen.*

Sloth is the mother of pouertie, *Sene,*

The Sluggard being nestled in Ignorance, soonest falleth into Atheisme.

The

The man that passeth his life slothfully without profit, ought to lose it without pittie.

Idlenesse maketh of men women, of women beasts, of beasts monsters. *Hom.*

Studie begetteth studie, and sloth increaseth sloth, *Amb.*

Pythagoras gave his Disciples this precept; Take good heed that thou sit not vpon a bushell, meaning that idlenesse ought especially to be eschewed.

Lust is quenched by labour, and kindled through idlenesse.

The idle heart is mooued with no Prayers, *Curtius.*

The rich man if he waxe idle, will bee quickly poore.

Idlenesse is securitie, and labour is care.

In doing nothing men learne to doe ill. *Columella.*

The kind of contemplation tending to solitarinesse, is but a glorious title to idlenesse. *S. P. S.*

Sloth is a feare of labour to ensue, *Cic.*

It is not for a man of authoritie to sleepe a whole night, *Homer.*

In Idleneſſe, beware of Idleneſſe.

Sloth is the ſtep-mother of Wiſedome and Science, *Anacharſis.*

Men are borne to good workes, whereof our ſoule may ſerue for a ſufficient and inuincible proof, ſeeing it is neuer ſtill, but in continuall motion and action, *Cic.*

Idleneſſe decayeth the health of the body & no man ought to hide his life, *Plut.*

Where nature hath bin friendly, there is a certaine wiſe opinion which eauſeth ſlothfulneſſe, *Plato.*

The Bees can abide no Drones among them, but as ſoone as any begin to bee idle they kill them *Plut.*

The wiſemans idleneſſe is his continuall labour, *Ber.*

Carthage ouer-come, Rome by Idleneſſe came to ruine. *Aug.*

——*Variam ſemper dant otia mentem.*

Ignauia vitium eſt, animoſæ partis, quod conſeruitur periculis præſertim mortis, Ariſt.

Of Preſumption.

Deſi. *Preſumption is a violent paſſion of will, and an vtter foe to prudence: it is that affection, which thruſteth and expoſeth the body to dangers, preſuming onely vpon vaine hope and imagination, without either ground or reaſon.*

Hee

HE that vanteth of victory, before he haue wonne the field, may bee counted more foolish then valiant, *Bias.*

Vaine and light men loue commonly that which is forbidden by reason, and loue nothing more then to follow sensuall appetite.

He that presumeth of his own strength is soone ouercome, *Aug.*

A fault purposely committed, ought not to be forgiuen.

To fly from that wee should follow, is to follow our owne destruction.

Hardinesse without feare, is the sister of Folly.

Presumption is the mother of all Vices, and is like vnto a great fire, which maketh euery one to retyre backe, *Aug.*

It is a great presumption to look for reuerence of our elder, and to inioyne our better to silence, *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward, *Ber.*

There is more hope of a Foole, then of him that is wise in his owne conceit, *Salom.*

Take

Take heed of rashnesse in resolution and cruelties in conquest; for the one is wilfull, and the other wicked: and as the first wants it, so the other shewes as little grace, whose fruits are pernicious to reason and torment in conscience.

He that presumes on that hee knowes not, may lose an honour for an humour, *Curius.*

Presumptuous attempts, bring bad ends.

A festered sore must haue a searching salue, and a shamelesse smile an open frowne.

It is an impudent and presumptuous part, to commit any thing, to the iudgement of him that wanteth knowledge.

Ill successe comes of rash beginings.

He that speakes of high things, hauing no experience of them, is like vnto a blind man, that would lead and teach him the way which seeth better then himself, *Bio.*

It is is a troublesome, dangerous, insolent, and proud enterprise, for a man to take vpon him with a Pen to gouerne a Common-weale, and with a Prince to reason of his life.

He

He is not wise, but arrogant, that dare presume vnasked, to giue a Prince counsell.

He that presumeth to vnderstand euery thing, is so thought to be ignorant in all things.

Euery man presumeth on his owne fancie, which maketh diuers to leape short through want of good rising, and many shoot ouer for want of true aime.

He is very obstinate, whom neither reason nor experience can perswade, *Chilo.*

Aspiring thoughts, as they are loftie, so are they perillous.

To straine further then the sleeue will stretch, maketh the Arme bare; and to skip beyond a mans skill, is to leape but not to know where to light.

That which in the diuels was the cause of their fall, that in men is the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath; for if he faile to follow counsell herein, hee shall either haue his head broken by the furious, or his heart galled by the detractor.

Where

Where men doe all that they will, they indeed presume to doe that which they should not, *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred and mischiefe.

Amongst the ambitious men of the World, presumption is a furie, and a continuall tempter.

The occasion why Leauen was forbid vnto the Iewes at the feast of Easter, was to teach them to haue a great care to keepe themselues from pride and Presumption, into which they fell that held any good opinion of their owne selues, and puffed themselues vp therewith, as the Dough is puffed vp with the Leauen, *Philo.*

Men ought not to deferre the amendment of their life to the last houre, because the Thiefe was saued; for as that was a president that none should despayre, so was it but one example, because none should presume.

Hee is too much presumptuous, that striueth to go where another hath falne, and too much vnbridled, that feareth not

not at all when others haue perished before him.

Let him that thinketh he standeth, take heed lest he fall.

Nulla præsumptio pernitiosior quam re propria iustitia aut scientia superbire. O superbia, præsumptio O præsumptuosa superbia, Aug.

Cum non sit notum quod sumus, quomodo nostrum est quod habemus?

Stultitiæ genus est, vt cum alijs debeas vitæ beneficium, tibi adscribas ornamenta virtutum.

Of Treason.

Defi. *Treason is that damned vice hated of God and man, wherewith periured persons being bewitched feare not to betray themselues, so they may either betray others or their Country: it is the breach of faith and loyaltie with God, their Gouernours and country*

THey are deceiued that looke for any reward for Treason, *Curtius.*

The conflict with Traytors, is more dangerous then open enemies, *Liuius.*

Traytors are like Moths, which eate the cloth in which they were bred, like Vipers that gnaw the bowells where they were borne, like Wormes which consume the wood in which they were engendered, *Agellius.*

Treachery hath alwayes a more glozing shew then the truth and flatterie displayes a brauer flag then faith.

No place is safe enough for a Traytor, *Ambr.*

Once a Traytor, & neuer after trusted, *Liuius.*

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and periured to God, deserue no credit with men.

Treachery ought not to be concealed, and friends haue no priuiledge to bee false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap, *Philip.*

Traytors leaue no practize vndone, because they will not, but because they dare not.

Victory is not so earnestly to bee sought, as Treason to be shunned.

A good Warriour ought to commit the fortune of his Warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

Many men loue the treason, though they hate the Traytor.

Ma-

Many conspire valiantly, but end wretchedly.

Traytors haue continuall feare for their bedfellow, care for their companion, and the sting of conscience for their torment, *Man.*

A light head, an ambitious desire, a corrupt conscience, and ill counsell, soone breed a Traytor.

Where the peoples affection is assured, the Traytors purpose is preuented, *Bias.*

There are many Traytors in Commonweales, whom it is better to forbeare then to prouoke.

Of rash hopes proceed perilous ends, and of execrable treasons, damnable successe.

Traytors about the Thrones of Princes, are like Wolues about the folds of Sheep.

One scabbed sheepe wil infect a whole Flocke, & one Traytor subuert the whole Monarchy.

Hee is worthily hated of all men, that beareth not a faithfull heart to his Countrey.

No wise man at any time; will trust a Traytor, *Tully.*

Nec colloquiorum de prætextu paris proditiones vrbium tenentur, fiantque interlocutores, maxime cauendum est.

Proditores vrbium sæpe rei, si quidem proditionem cuadunt, sed ab hoste trucidantur.

Of Desperation.

Desperation is a sorrowfulnesse without all hope of better fortune. a vice which falsely shroweth it selfe vnder the title of fortitde and valour. & tickling the vaine humours of the vaine glerious, caries them to ignoble and indifferent actions, to the vtter losse of soules and bodies.

Desperation is a double sinne, and finall impenitence hath no remission.

It is better to be counted a dastardly Coward, then a desperate Caitife.

Let no man despaire of Grace, although hee repent in his latter age: for God iudgeth of mans end, and not of his life past, *Bernard.*

Desperation springeth from the ignorance of God, *Aug.*

It is better to prolong our life in miserie, then to hasten our owne death without hope of mercy, *Lactan.*

Loue wanting desire makes the minde desperate, and fixed fancie bereft of loue, turneth into furie.

There

There is no offence so great, but mercy may pardon, neither is there any thing so desperate, which time cannot cure.

Desperate is the fruit of disordinate sin, which becomming his owne Iudge, prooues his owne Executioner.

The feare of inevitable punishment, is the cause of desperation, *Stobæus*.

Nothing doth more torment a man, then forsaking hope, *Quintilian*.

Desperation preferreth profit before honesty, *Erasmus*.

Let no man despayre of that thing to bee effected, which hath beene done already.

Extreme feare and danger makes Cowards desperately adventrous, and what perswasion could not make constant miserie hath made desperate.

Resolution is grounded on Honour, desperateneſſe on danger.

Fortune desperately attained, is as desperately lost, and despayre suddenly entertained, is a token of a wretched conscience.

Despayre comes of the feebleneſſe of courage, and the lacke of wit.

To him that is subiect to passion, despayre is euer attendant.

He that is desperately inclined to his owne will, is euer most neere to the wrath of God.

Despaire leadeth damnation in chains, and violence layes clayme to the wrath of God, *Bernard.*

Despayre and reuenge deprine men of the mercy of God, and cleane blotteth out the memory of their former deedes.

Of all the perturbations of mans mind, Despayre is the most pernicious, *Liuius.*

Many reading *Plato* his Booke of the Immortality of the soule, haue laid violent hands vpon themselues.

Hee that through the burden of his sinnes breakes forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaueth a man feare beginneth to conquer him. *Plato.*

The Soules first comfort, is to auoyde the fault, the next not to despayre of pardon.

Desperation is a certaine death, *Aug.*

As he which without licence breaketh

a Prison procureth his owne death, so in the World to come shall he be perpetually punished, which contrary to the will of God, will set the Soule at liberty *Plato*,

Vincitur haud cratus iugulo qui prouocat hostem,
Qui nil potest sperare, desperes nihil.

Of Heresies and Heretikes.

Defi. *Heresie is a wilfull and obstinate opinion, grounded in the mind: the sister of Ignorance, a professed enemie to all truth, presumptuously opposing it selfe against the Principles of faith and true religion.*

AFter the ascencion of Christ into Heaven, diuers by the instigation of the Deuill said, as *Simon* the Samaritane and others, who sought to seduce the people from the true Faith they embraced, teaching and preaching Heresies, *Iustinus*.

Heresie streweth the plaine and open way of Truth, with thornes & brambles, *Marcion* heaping Heresie vpon Heresie, said that *Cain*, the Sodomites, and the Egyptians, and all Nations that haue excelled in wickednesse met Christ in Hell, and by him were deliuered, *Irenæus*.

Montanus called himselfe the Holy Ghost, he strangled himselfe, *Nicepher*,

The Valentinians said, that Christ tooke not flesh of the Virgin *Mary*, *Poly*.

The Church of Corinth was corrupted, not onely in manners, but also in doctrine,

Arius that Arch heriticke, his bowels burst in sunder, *Theod*.

The Adamites denominated from *Adam*, administer their Sacrament naked: they call their Church Paradise.

Abelite: require such chastity in marriage, that they admit no copulation betweene man and wife. This Heresie was soone suppressed.

Mountaines, Origenists and Saduces, deny the Resurrection.

Aquarii vied not Wine, but water in the Sacrament.

If wee follow our owne imaginations, Neglecting the truth, wee renounce our Saluation, and yeeld our selues subiect to Satan,

The Nicholaites maintaine the Community of their Wiues, *Eusobius*,

An-

Antioch was neuer without Heretiks, for within the ſeuenth yeere of *Iulius*, the greater part thereof was conſumed with fire from Heauen, the other deſtroyed by Earth-quake.

Neſtorius denyed *Mary* to be the Mother of Chriſt: after, he was baniſhed, his tongue was eaten vp by Wormes, and dyed miſerably, *Euag.*

They which through the dimneſſe of their minde, and want of vnderſtanding doe contemne the true and liuing God, doe pleaſe themſelues with all manner of peſtilent errours, *Amb.*

Some not conſidering that cleere and heauenly Light, which commeth from God, they fall into the gulfe and ſinke to the bottome of that moſt foule and filthy puddle of all falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods, *Amb.*

An Heretike doth corrupt the ſincerity of Faith and Doctrine of the Apoſtles, *Auguſt.*

A Schiſmaticke, although hee ſinne not all againſt the pure Doctrine and ſincere faith, yet hee raſhly ſeparateth

himselfe from the Church, breaking the bond of vnitie, *Aug.*

If Cockle appeare in the Church, yet ought neither our Faith nor charitie be letted, we must rather labour to be good Corne, *Cyprian.*

While some men alwayes take to themselues, a further dominion then peaceable Iustice requireth, they perish from the Church; and while they proudly lift vp themselues, blinded with their owne presumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidst much Chaffe & Cockle, suffereth many things and yet whatsoeuer is either contrarie to faith or good life, shee alloweth not, neyther holds shee her peace, neither doth she it.

De nucleo oliuæ intus optimæ, & suauissimæ, ventosa & vana capricius exurgit; ita & hæreses de nostra fructicauerunt non nostræ degeneres veritatis grano & mendatio siluestres, Tertullianus.

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi spinet. Isedem sibi & requiem repererunt Hieronimus.

Of Diuels.

Def. Deuils are our tempters to sinne, blasphemie, and all other euils: they that stand in feare of God, take pleasure in that which displeasure them.

THe Deuil labours to deceiue man, and greatly enuies that any ſhould bee ſaued.

Satan is a ſubtill Fiſher, and vſeth great cunning in caſting of his Net, and ſearcheth out the veine of water, wherein euery is delighted, *Baſill.*

The Deuill by degrees, worketh the deſtruction of man.

Chriſt fiſheth with an Angling rod, and catcheth but a few: the Deuill with a broad Net, & draweth vp multitudes; *Chryſ.*

The Deuils baite is ſweeter then Chriſts, and that is the cauſe hee taketh ſo many, *Hierome.*

Chriſt fiſhing tooke foure, *Simon, Andrew, Iames,* and *Iohn*; the Deuill walking by the Sea of this World, may, in as little ſpace foure thouſand.

Through the enuie of the Deulll ſinne entred into the World.

The Deuill was the firſt Author of lying, the firſt beginner of all ſubtle deceits, and the chiefe delighter in all ſinne and wickedneſſe. *Philo.*

Diuers ſpirits were wont to deceiue people

people, either by miſ leading them in the iourneyes, or murdering them in their ſleepes *Pſellus.*

The Diuels, not able to oppreſſe God in himſelfe, aſſault him in his members, *Aug.*

The Deuill intangleth Youth with Beauty, the Vſurer with Gold, the Ambitious with ſmoothlookes, the Learned by falſe doctrine.

The Diuellsoft times ſpeake truth in Oracles, to the intent they might ſhaddow their falſhoods the more cunningly, *Lactan.*

The Deuils (as being immortall ſpirits, and exercited in much knowledge) ſeeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of Deuils, proceedeth from the iuſt indignation of God who by ſuch whips chaſtiſeth the wicked and exerciſeth the good.

The Deuils haue diuers effects, the one troubles the ſpirit, the other moleſteth the body, ſome inſinuate and ſteale into our hearts, where depraued deſires

are

are ingendred; or else into our vnderstanding, to hinder the vse and office of reason.

The power of God, and not the Deuill, is to be feared, *Greg.*

The inuisible enemie is ouercome by Faith.

The Deuils haue will to hurt, but they want power *Auguſt.*

The Deuil is ouercome by Humility.

The Deuill is strong against those that entertaine him, but weake against those that resist him, *Aug.*

From euill spirits proceedeth Art Magicke, whereby the slauish practizers of that damnable Art by many false Miracles, deceiue the simple, and confound themselues.

He that giueth his word to the Deuil, breaketh his bond with God, *Luther.*

The Deuill Temptation, & Sinne, were the occasions of mans fall.

The hearts of the Reprobate containe as many Deuils as vnchaste thoughts, *Greg.*

The Deuill in the last Day, shall rise against vs in condemnation, for that hee

hath

hath beene more carefull to get soules then we to saue them, *Bernard.*

The Deuill doth easily hit with his Arrowes, the proud men of this World, but the humble he misseth. The Archer sooner doth hit a great marke then a little one, *Ambr.*

The Deuill is to some a Lyon, to some an Ant, *Greg.*

The Deuill ceaseth to tempt them whom he hath alreadie wonne.

The Deuill though hee seeth not our thoughts yet by outward signes he many times doth know them, as by our words.

The Deuill is the father of lyes, and the chiefe author of all deceit.

The Deuill tempteth the righteous one way, and the wicked another way, *Greg.*

The Deuill presents before vs many vaine delights, to the intent hee might the better keepe our mindes from godly Meditation.

What sinne soeuer hath been by man at any time committed, was first by the Deuill inuented,

The Deuill first accuseth vs of our

euill

euill words, next of our euill workes, lastly, of our euill thoughts, *Greg.*

Christus Leo dicitur propter fortitudinem, Agnus propter innocentiam, Leo quod inuictus Agnus quia mansuetus. Ipse Agnus occasu victit Leonem, qui circuit quærens quem deuoret: Diabolus Leo dictus feritate non virtute, Aug.

Of Hell.

Defi. *Hell is in all things contrary to Heauen, it is a place of torment miserie and desolation, where the wicked shall endure the endlesse iudgement of paine for their offences.*

ZEno the Stoi ke taught, that the places of the Reprobate were separate from the righteous, the one being pleasant and delectable, the other darkesome and damnable.

Hell is the hold of horrour, distresse, and misery, the Cell of torment, griefe, and vexation.

The losse of Heauen is to the damned more grieuous then the torment of Hel, *Christ.*

Hell is the land of darkenesse.

In Hell all torments, are not alike, *Aug.*

Woe bee to him, that by experience knoweth there is a Hell, *Chrys.*

Hell

Hel is the place of punishment, which God hath reserued for the Reprobates.

In hell is no order, but a heape & Chaos of confusion.

The wretches in Hell haue an end without end, a death without death, a defect, without defect for their death liueth continually, and the end beginneth alwayes, and the defect can neuer faile.

Hell is euery where, where Heauen is not.

The torture of a bad Conscience, is the Hell of a liuing Soule, *Caluin.*

Good men haue their Hell in this World, that they may know there is a Heauen after death, to reward the vertuous; and wicked men escape torments in this World, because they shall finde there is a Iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences, *Lactan.*

They that beleeue in Christ, haue already ouercome sinne an Hell.

To them that are enamoured of the World, the remembrance of Hell is bitter.

The

The image of our sinnes, represents vnto vs the picture of Hell.

Hee like death is most incertaine and a place of punishment most assured.

Hell is compared to the Labyrinth, which *Dedalus* made, whose entrance is easie, but being once in, it is not possible to returne.

Hee that tempteth Christ, will neuer spare men, *Bernard.*

If thy mind bee not mooued with the fire of Heauen, take heede lest the soule feele the flames of Hell.

Hell that is knowne no where, is euery where and though now neuer so priuate, yet in the end it will be most publike.

Enuie is a Picture or resemblance of Hell.

Death holdeth his Standard in Hell which is called the land of death,

Infernus locus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fœtoris intollerabilis, ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.

Noctes atque dies patet atri ianua Ditis.

FINIS.

Tha names of all the Christian and *Heathen Authors in* this Booke.

A

Augustine.
Ambrose.
Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Seuerus.
Anselme.

B

Basil.
Bernard.
Bonauenture.
Boetius.
Bullinger.
Bodinus.
Byas.
Becon.
Beza.
Bion.

C

Chrisostome.
Cyprian.
Clemen. Alexan.
Cassiodorus.
Columella.
Cor. Agrippa.
Chrysippus.
Chilo. *Caluine.*
Cicero.
Curtius.

D

Diogenes.
Dig. Laert.
Demostenes.
Dionisius.

E

Vsebius.
Enagoras.
Erasmus
Ennius.
Epictetus.

Eurip.

Euripides.

G

Gregory.
Gueuara.
Gallen.
Guicciardine.

H

Ierom.
Horace.
Hermes.
Hypocrates.
Homer.

I

Iosephus.
Isiodorus.
Irenæus.
Iustine.
Iustinian.
Isocrates.
Iamblicus.

L

Luther.
Lactantius.
Lod. Viues.
Linius.
Lucretius.
Lycurgus.

M

Acrobius.
Musonius.
Marc. Aurelius.
Musæus.
Menander.
Martiall.

N

Niphus.

O

Origen.
Olaus.
Osorius.
Ouid.

P

Policarpus.
Petrach.
Publius.
Plautus.
Plato. Philo.
Pontanus.
Pacuuius.
Phocion.
Periander.
Pythagoras.
Plotinus.

Plutarch.
Putacus.
Pindarus.
Petronius.
Plinius.
Pſellus.

Q

Quintilianus.

R

Rami.

S

Irach.
Solon.
Socrates.
Stobæus.
Saluſt.
Suetonius.
Silius Italicus.
Sophocles.
Seneca.

Sir *Thomas More*
Sir *Philip Sidney.*

T

Tho. Aquinas.
Theodorus.
Thales,
Terence.
Tertullian.
Theopompus.
Theophraſtus.
Theocritus.

V

Vigetius
Virgil.

X

Xenocrates.
Xenophon.

Z

Zeno.

FINIS.